



*Give ear to my Prayer O GOD. And
hide not thy self from my Supplication. PS. 55. 1*



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THE HOLY
Weeks Preparation
FOR THE
WORTHY RECEIVING
THE
Blessed Sacrament
OF THE
Lords Supper.

WITH
INSTRUCTIONS for a Decent
and Pious Behaviour, *Before, At*
and *After* Receiving the **HOLT**
SACRAMENT.

ALSO

The Duty and Benefit of **Prayer** :
With **Prayers** for every Day in the
Week, Morning and Evening.

The Third Edition.

By **A. H. D. D.**

LONDON: Printed for John Guillim, near
Sun-Yard in Bishopsgate-Street, 1704.



T O

The Christian

READER.

Reader,

THO' this Book in Appearance is but small, and Purchased for a little ; yet in it self it is a Jewel of Inestimable Value, as to the Sacred Matter it contains, being a Path-way to no less Glorious a Kingdom, than that of Heaven ; so Plain, Easie, and Delightful to Tread, that no Sober, Considerate Person need fear to Enter it, there being no Lion in the way to Terrifie or Afright them. It Treats indeed of Mysteries things, but those things that are absolutely necessary

To the Reader.

to our Salvation ; and without which, those Crowns, Scepters and white Robes of Righteousness, held forth in so many Sacred Promises tho' they may be grasp'd at, cannot be attained.

*The End and Main Design of this Work is to prepare you for the Worthy Receiving the Blessed Sacrament of the Lords Supper, by way of a Weeks Preparation : But in that and many other Instances of Religious Duties, may truly serve as a Guide to all Pious Thoughts and Actions, during the whole Course of your Life ; and indeed, wants no long Preface to enforce it to your Christian Consideration, as you will confess when you have once cast your Eye upon some few Particulars, which cannot but Enflame any Tender Heart, with a Holy Zeal, and Desire of Purchasing it to the End ; it being in every part so agreeing and pleasing in Stile and Matter, that the like of
this*

To the Reader.

this kind (even in a much greater Volume) has not before it appeared in the World.

To conclude then, It was designed for the Good of Souls : The which End, that it may truly Answer, by being carefully Read, and turned to a due Practice, is the Sincere and Hearty Wish, of the Well Wisher to your Eternal Happiness,

A. H.

The Warning on Sunday before the Communion.

DEarly Beloved, on Sunday next is purposed, (through Gods assistance to be administred to all such as shall be Religiously and Devoutly disposed, the Comfortable Sacrament of the Body and Blood of Christ: To be by them received in remembrance of his Meritorious Cross and Passion, whereby alone we obtain Remission of our Sins, and are made Partakers of the Kingdom of Heaven, &c.

THE Weeks Preparation

For the Worthy Receiving the *Blessed Sacrament of the Lord's Supper.*

CAHP. I.

A Prospect of the Beauty and Excellency of the Christian Religion. Its Efficacy and Tendency to a Happy Life here, and a Life more Glorious hereafter: With some Rules and Directions, what is necessary to be Done and Practic'd, in order thereto.

ALL Persons who have any Esteem or Veneration for the Christian Religion, in the Purity of it; or, True and Holy Devotion in it; cannot but own it most excellent above all other things, being the Mind of God Reveal'd to Men, in order to raise them
A 5 from

The Weeks Preparation

from a Low, Dejected and Miserable, to an Exalted, Happy, Eternal State. It is to a true Piously Devoted Heart, the Salt that Seasons the Sacrifices, the Altar that Sanctifies the Gift ; no good, how Pleasing soever it may appear to outward Speculation being acceptable to God, till its Consecrated in a Religious manner, and by such means, has the Seal of the Sanctuary upon it. This Religion is truly Virtually Divine, as well in it's Original, as in it's end, for as it came from Heaven (is an Afflation, of the Blessed Spirit) So it tends thither also, and thither raises it's Votaries. This is it, that Sublimates and Spiritualizes Humanity, dedicates and refines it from all Dregs of Mortality, and so Wings our Earthly Lumpish Nature, that we can Soar aloft to the Upper Region, and by it's Raptures make some Essay of the State of Separation, even whilst we are Link'd to the Body. This is it, that combines us so with God, that we have the same Interests, the same Choices ; nay, it does in a degree Communicate and Interchange Properties with him ; insomuch, That the All-Powerful God seems Impotent and Unable to resist Fervent Prayers,

For the Blessed Sacrament. 3

ers, and other Pure Devotions, and Acts of Religion, whilst it Invests us poor feeble Creatures, with a kind of Omnipotence, when it Engages him for us, who can do all things in Heaven and Earth, &c.

All this, and much more, being granted of Pure and Undeild Religion, as needs it must without Contradiction, seeing God of his Infinite Goodness has in an extraordinary manner furnish'd Mankind with an excellent Nature, Wisdom, and Choice, an Understanding Soul, and an Immortal Spirit, having made him absolute Lord over all Creatures on Earth, and but a little lower than the Angels in Heaven: It is therefore highly reasonable, according to the Abilities the All-Wise Creator hath Endow'd him with, he should Serve and Adore him, Acknowledging, that Transcendant Bounty and Goodness with the utmost Gratitude not only Temporal, for his peculiar support in this Vail of Tears, but by the ways of Religion has even given him a fair and easie Possibility to attain those that are Eternal, exceeding all Expression or Language, to render them fully Comprehensive and yet to which we can only arise by Services, and Obedience; and therefore as every Individual Person is wholly

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wholly Gods Portion, by Title of Creation, so all our Endeavours, Faculties and Powers ought to be Employ'd in his Service, even all the days of our Life; that when we shall put off these Perishing Robes of Mortality, and Death shall free us from the many Incumbring Cares, Troubles, and Calamities of a Mortal State; we may die no more, but Live in all fullness of Joy with him for Ever, in a Blessed Eternity.

But to attain this, there is much Diligence and Labour of Love requir'd, for it is not sufficient that the Service of God is Imprinted in our Minds, as a Work of the least necessity, or of small Importance, but that it be duly and with much Care and Diligence, done and performed by us, as God himself intended it; That is, with all Earnestness, and a *Passionate* Love Reverence towards him, with fervent Zeal, Breathings, Pantings, and Longing Desires after him; refusing no Labour, but Improving all Opportunities, and accounting no time so well bestow'd, as what we spend in his Service, who is the Author of our Being, and Well-Being; and from whom, as from the Fountain of Mercy and Goodness,

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ness, we receive all good things that flow to us ; that at last we may arrive at the end of Glory, by all the ways of Grace, Prudence and Religion.

And Truly if we rightly consider how great a part of our Lives is taken up by the Needs of Nature ; how many years are pass'd over before we come to a right understanding ; how many years before our Reason is useful to us, to any material Purposes, and the various other obstructions that in spite of our Vigilance will at one Time or other Interpose, and Intrude upon us, we shall find that Little Portion of Time that remains for the Practice of Piety, Devotion, Holy Duties, and Religiously walking with God, is so short and trifling, that were not his Goodness Infinitely Great, it might seem unreasonable and impossible for such frail Creatures, as we are, to expect Eternal Joys in Heaven, for the well spending a few Moments imperfect Services on Earth, when the greatest part of our Lives, has been taken up in Vanity, or in Serving our Selves ; yet we see what a Gracious and Merciful God we have to deal withall, who even from these few Moments of Prayer, and the Exercise

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ercise of a Pious Life, raises up to us a Stock of Glory, from the small Seeds of true Contrition, and a Heartly Sorrow for Sin, springing up to Scepters and Crowns in a Blessed Kingdom, that shall never have an end, on the confines of which, Time is swallowed up in Eternity; and Death subdu'd under our Feet by the Victorious Captain of our Salvation; to whom, as Members to the Head, we shall be firmly United, never to be separated, but be perpetually Nourish'd, and Refreshed with the Antepasts of his Love. Let us then, whilst it is yet to day, seriously Consider the Time we have in this Life; is chiefly allow'd us, as a precious Talent to Improve to Gods Glory, and the Advantage, and Exceeding great Reward of our own Souls; That we may, as I said, Enjoy a Life hereafter, not subject to End or Change: God indeed, hath given Man but a short time upon Earth, yet upon those few Moments most certainly depends an Eternity of Happiness, or Misery; so that for every Moment after we come to Discretion, and can sensibly discern between Good and Evil, we must be accountable in the last Day: Nay, our Blessed Savi-

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Saviour brings it nearer to us, *viz.* That we must be accountable for every Idle Word, not accounting or meaning, that every Word that is not design'd for Edification, or is less Prudent, shall be Reckoned a Sin, but that the time spent in Idle Talking, and Unprofitable Discourse, might and ought to be Spent and Employ'd to Spiritual Purposes, is to be accounted for, and the Cited Party to give a Reason if he be able (which he will hardly be in the great and terrible day of the Lord) why he preferred Trifling Vanities, before laying hold of all opportunities to serve so Good, Gracious, and Merciful a God, who had so bountifully dealt by him, then will he find his Error and ill Choice, in frequenting Places of Idle resort, more than the Church, or attending at Gods Altar to Receive the Holy Communion, as the great place of Christ's boundless Love, held forth to him in the Sacrament, present his Death till his coming in Glory. Therefore let all be cautious how they Offend in this, but rather Labour to Redeem Time, than trifle any more away in Vanity, and the momentary Pleasures of this World.

CHAP. II.

CHAP. II.

*An Encouragement to Piety, shewing,
That true Religion is not Hard,
Unease, or Grievous, or Burthen-
some, as some go about to Render it :
But on the contrary, Pleasant, Easie,
Delightful, and exceeding Profitable
in the Exercise of it; with Encourage-
ments, to Enter upon a Religious
State of Life, and Persevere in it to
the End.*

AS for the Christian Religion, taking it
in a plainer Sense, it is exalted Rea-
son Refin'd and Sifted from the Grosser
part of it, it dwelleth in the upper Region
of the Mind, where there are fewest
Clouds and Mists, to darken or offend it,
it is both the Foundation and Crown of
all Vertues, it is Morality Improved, and
rais'd to its height, by being carry'd near-
er Heaven the only place where Perfecti-
on resideth, it cleanseth the Understand-
ing, and brusheth of the Earth that hangs
about

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about our Souls, it doth not want the Hopes, nor the Terrors which are made use of to support it, neither ought it to Descend to the borrowing any Argument out of it self, since there we may find every thing that should Invite us.

If we were to be hired to Religion, it is able to out-bid the Corrupt World, with all it can afford to us, being so much the Richer of the two in every thing, where Reason is admitted to be the Judge of the Value, therefore let us pursue it as the cheifest Good on this side Heaven, and let us beware above all things that your Devotion, be not Aguish Devotions, Hot and Cold Fits, Long Intermiſſions and Violent Ruptures, but let our method be a steady Course of Good Life, that we may run lik a smooth Stream, and be a perpetual spring to furnish to the continual exercise of Vertue. Devotions acceptable must not only be earnest, but unconstrained; and like other Duties we must make it also our Pleasure, or else it will have but very little Efficacy.

By this Rule, then we may best Judge of our own Hearts, *viz.* Whilst those Duties are Joys, it is an Evidence of their being

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being sincere, but when they are a Pen-
 nance, and tedious to us, it is a sign our
 Nature makes some Resistance; and whilst
 that lasteth, we can never be entirely se-
 cure of our selves; if we are often Unquiet,
 and too nearly touch'd by the Cross Ac-
 cidents of Life, our Devotion is not of the
 right Standard, there is too much allay in
 it. That which is Pure and unmix'd, tak-
 keth away the Sting of every thing that
 would Trouble us, it is like a healing
 balm that Extinguisheth the sharpness
 of the Blood, and allays the Anguish of
 Wounds, it softneth and dissolveth the An-
 guish of the Mind, and a Devout Mind
 hath the priviledge of being free from
 Passions, as some Climates are from all
 manner of Venemous Creatures; it will
 raise you above the little Vexations to
 which others, that want it, will be fre-
 quently Expos'd, and bring us to a Tem-
 per not of stupid Indifferency, but of such
 a wise Resignation, that we may Live in
 the World, so as it may hang above us no
 otherwise than a thin loose Garment,
 that neither Straitens, nor incumbers
 us.

Above all things, Let us take heed of
 Run-

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Running into that common Error of applying Gods Judgments upon particular occasions; our Weights and Measures are not Competent, to make the Distribution either of his Mercy, or of his Justice; he hath cast a Veil over these things, which not only makes it an Impertinence, but a kind of Sacrilege, for us to give Sentence in them without his Commission.

Consider we again it is no true Devotion to put on an Angry Zeal against those who may be of a different Perswasion; indeed Partiality to our selves makes us often mistake it for a Duty to fall hard upon others in that Case, it being pushed on by self Conceit, we strike without Mercy, believing that the Wounds we give are Meritorious, and that we are Fighting God Almightyes Quarrel, when the Truth is, we are only setting out our selves. Some there are, whose Devotions too often break out in the Shape that most agreeth with their particular Tempers, the Cholerick grow into a hardened Severity, against all who Dissent from them, Snatch at all the Texts of Scripture, that suit with their Complexion, and because that Gods Wrath was sometime

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times Kindled, they Groundlessly conclude, that Anger is a Divine Virtue, and are so far from Imagining their Ill-Natur'd Zeal requireth our Apology, that they, Value themselves upon it, and Trample in it.

There are of these mistaken People, another sort, and those are the Melancholy, and Sullen Complexion'd who are apt to place a great part of their Religion, in Dejected, or Ill-Humour'd Looks, putting on an Unsociable Countenance, and Declaiming against the Innocent Entertainments of Life, with as much sharpness, as they cou'd bestow upon the greatest of Crimes. This generally is only a Vizard of Religion; for if we seriously mark their Ways, you will seldom find any thing, Real in it; no other thing is the better for being sow'r, and it would be very hard if Religion should be so, which is the best of things we Enjoy in this World, as I have elsewhere Demonstrated.

And now to close this Section, I must sadly tell you of a Truth that the ordinary Definitions some unskillfull Persons have given of true Religion, are no more like it than the common Sign-Posts are
like

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like the Princes they would represent some Unskillful Daubers in all Ages, have laid on such Ill-Colours, and draw such harsh Lines, that the Beauty of it is not easie to be discern'd they have put in all the forbidding Features that can be thought of, and in the first place, have made Religion an Irreconcilable Enemy to Nature, when in reality they are not only Good Friends, but Twins, Born together at the same time, and it is doing Violence to them both, to go about to have them separated: Nothing is so kind and inviting as True and Unsophisticated Religion, instead of Imposing unnecessary Burthens upon our Nature, it easeth us of the greater weight of our Passions and mistakes; instead of subduing us with Rigour, it Redeemeth us from the Slavery we are in to our selves who are under the Usurpation of our Appetites, let loose and not Restrained: Religion is so far from being at Variance with Good Humour, that it is Inseparably United to it, and nothing Unpleasant belongs to it, what affrighting Shape soever it may be falsely represented in by some; nay, even the Lord of Religion himself expressly tells to Contradict
such

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such, that his Yoak is easie, and his Burden is light; he came not to lay hard Tasks on us, more than we were able to bear, but to take off the Bondage Mankind Groan'd under, and Establish a Doctrine Easie and Pleasant; he is no hard Task-Master, but all made up of Mercy and Compassion, and therefore those that will give their Mind to it Seriously, may run his ways with Chearfulness. Then let none be afrighted to start aside from the Paths of Life he has Trod himself, and Trac'd out, Leading from Earth to Heaven, and they will be compar'd to the Sluggard, who thro' Laziness Fancy'd or feign'd Frightful Ideas, of Excuses, alledging there was a Lion in the way, when indeed, there was no such thing; and doubtless himself knew so much; but Sloath and Idleness, had Charm'd him from arising to meet his Beloved in his Garden of Spices, to have his Soul Refreshed with the Antepastes of his Love; let us take Courage then in all Events, and pass on Couragiously in this way; how Narrow and Thorny soever some have describ'd it to us; for certain it is, if we set forth on our Journey with a
willing

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willing Mind, and alcarity of Spirit, tho' some difficulty may appear at the Enterance, we shall soon over-come that, and find it, the further we Pass on, to be more and more Pleasant and Delightful, till at Length it will be a Paradise to us of all Pleasant Things, to Comfort & Refresh us, so that we shall look down on those things we before admir'd as Gay and Alluring, with Scorn and Contempt; and as *St. Paul* did before us, Account all things but dross and dung, in comparison of the Love of God towards us, in *Jesus Christ*, our Lord.

CHAP. III.

C H A P. III.

Considerations of the Ground and Doctrinal Part of the Christian Religion, lay'd down for your Guide and Instruction, the better to enable you to prepare your Mind in a Right State and Frame of Heart, to begin your Approach to the Holy Sacrament.

THE Life of a Christian is a spiritual Warfare, and in it, we have not only to Fight against, and Contend with Flesh and Blood, but against Principalities, and Powers, and the Rulers of Darkness of this World, and Spiritual Wickedness in high places; not only with the World, and our own Corrupt Natures, and Wicked Men, but with the Spirits of Darkness, those great and Implacable Enemies of our Souls, who Labour with ten thousand wiles to seduce and draw them away, to Dishonour their Maker, and so cause them to be Miserable and Wretched forever, because

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because themselves are Irreperably lost, therefore to Resist and Repel so many Potent Enemies, we must be very cautious and wary, always stand on our Guard; and yet that is not sufficient, unless we lay help on him that is Mighty, who is not only Able, but Willing to Defend us, even the Lord *Jesus*, who purchased us to himself with the Unvaluable Price of his Rich Redeeming Blood.

The Christian Religion, into which we enter upon our Baptism (when we make Promises by our Sureties, for our selves, to *Renounce the Devil and all his Works; The Vain Pomp and Glories of the World, with all Covetous Desires of the same, and the Carnal Desires of the Flesh*; so that you will not follow, nor be led by them) derives its Glorious Name and Principle from our great Lord and Master *Jesus Christ*, the Author and Finisher of our Faith, the Victorious Captain of our Salvation, and the Bountiful Preparer and Provider of Eternal Habitations, for all that Love and Obey his Gospel, even that Gracious and Compassionate Lord, who for our sakes laying aside his *Diadem* of Stars, in leaving the Right Hand of Glory and Majesty, divested himself for a time of Eternal
B Bright.

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Brightness, so irradiate, that the Angels could not behold it without Veiling their Faces, and came to subdue for us those Mortal Enemies, that otherways would Unavoidably have Involved us in Eternal Ruin, even have over whelm'd us in the Gloomy Caves of Death, and endless Horrors of Destruction of the Flames of *Hell* Torments; over which Enemies, in Dying for us, he Gloriously Triumphed, and Leading Captivity Captive, is Ascended on High, and there resuming his Power and Dominion, is become not only our Saviour, but our most Merciful Mediator, and Intercessor, being desirous to see the Travel of his Soul in Mankinds Obedience to his Fathers Will, that so he may be satisfied.

Then that we may in no manner, to the utmost of our Power, offend so merciful a Lord, or grieve his Holy Spirit, that should Seal us to the day of Redemption; let us in our Christian State have a particular Eye to him, and as far as our Human Frailties, assisted by Divine Grace, will Enable us follow the Pattern of his Life, whilst in humble State he was upon Earth Praying for all, and doing Good to all: For whom have we more reason to
imitate

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imitate, than he who is our King and our Head, in whom, if we are Ingrafted, we may with exceeding Joy Account our selves Happy here, and Blessed for ever hereafter ?

In order to this, we must Pray for Gods Assistance, for no Man hath Strength in his own Will, but is supported by the Mercy and Indulgence of his All-Powerful Creator ; and as for the Will of God, it is that which Christ did, and Taught, whilst he remain'd in a Visible Body on Earth, *viz.* Constancy in Faith, Modesty in Speech, Justice in Actions, Works of Mercy and Compassion, Patient of Injuries, Peaceableness, and to Love God with all the Affections of the Heart and therefore we must prefer nothing before *Christ*, who preferred nothing before us ; as appears by what he has Done and Suffered for us.

If we take up his Cross, we need not fear Fainting under it, for he who is Mighty will enable us to bear it, and be with us in all Adversity, not Suffering us to be Tempted above what we are able.

If we find we are pressed too hard, and we Pray against the Wiles and Stratagems of *Satan* ; we have a Faithful Promise

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that we shall be assisted by the mighty Power of God, who will not give the Enemy Advantage over us ; unless it be to Correct us when we grow presumptuous, and are puffed up with too much conceit of our Strengths or Abilities, or offend in some other grievous manner ; or suffers it for our own Good, that he may Glorifie us, being so tryed, and overcoming by his Divine Assistance, or escaped the Ambushes and Snares layed to entrap us. Therefore a Christian ought to Watch and often Pray that he enters not into Temptation ; and if he keeps himself from the Evil of Sin, he shall not fail to keep himself from the evil of Punishment ; for he has the Divine Protection on his side, he is secure from the Assaults of the World, the Flesh and the Devil ; for those that are Christs, there is nothing able to pluck them out of his hands.

Wherefore seeing in our Christian Warfare we are taught by our Blessed Lords Example, who Prayed for the Forgiveness of our Sins, for the encrease of our Graces ; for he had no Sins of his own, that he should Pray for the Forgiveness of them ; surely we then have great reason to Pray
for

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for our selves. Let us do it then at all seasonable times, with all our Hearts and Strength, expressing our selves in an extraordinary acknowledgment towards God, for the Mercies we have received ; that he may still replenish our thankful Souls with his Blessings ; let us put on the Garments of Meekness and Charity, that we may by our Humble Carriage and Behaviour gain the Love and good Will of Men, for that is the thing that becomes a Christian, and is Lovely in the Eyes of all. And if we be so circumspect, as much as in us lies, to walk void of Offence towards God and Man, taking heed to Offend neither ; our Saviour assures us, upon it depends the main stress of the Christian Religion, *viz.* upon our Love towards God and our Neighbours.

If we Love God with all our Hearts and with all our Souls, and with all our Strength, we will not do any one Act, nor be guilty of a thought, as near as we can, by the help of his assisting Grace, to displease him, or grieve his holy Spirit ; but strive with Might and Main, to run the ways of his Commandments, making his Law and Holy Precepts our continual delight.

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If we Love our Neighbour as our selves, we shall upon all occasions Labour to cherish and support him with good Counsel, and such necessities and conveniences for his Advantage, as we are able to contribute to the making him happy or well-pleased with us; for as our Blessed Saviour tells us, No Man ever yet hated his own Flesh, but cherished it.

Let us keep our Minds stedfast, that they may not be Troubled or suddainly disturbed with Cares, Fears, or Anxieties, but when they approach and begin to sit heavy on our Spirits, let us pray against them, and God will send Comfort and Relief; he is a sure help and Refuge in time of Trouble, for those that truly for God, forsake all other things, and retire to him, who is able to shelter them under the coverture of his Wings from all Worldly Vexations; he is the unshaken Rock on which we must lay our Foundation, addicting our selves at all times to the performance of his Will, and the keeping his Commandments.

Be constant then in Meditation and Prayer, using Intermedial Ejaculations, and comfortable Sentences out of the holy Scripture, to keep up your Souls in the
Love

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Love and Knowledge of God, and of his Son Christ Jesus, and the Holy Spirit proceeding from them ; and so your Mind will be preparing for all other Christian Duties ; for whosoever heartily solicit. the Assistance of the Divine Goodness, shall be enabled to do the Will of God with cheerfulness and delight.

CHAP. IV.

The Nature, Efficient Cause, also the Design and true Meaning, and Great End of the Holy Sacrament of the Lords Supper. With some Proper Questions and Answers to be put to your own Heart, the better to Enable you to understand to what Purpose it wa Instituted, and the Advantages of Receiving it.

IF we rightly consider as every Good Christian and Worthy Communicant ought seriously to do, with Reverence, Devotion and Attention, we shall easily find, that the Celebration of the Holy Sa-

crament, is the great Myfteriousness of the Christian Religion, and succeeds to the most Solemn Rite of Natural and Judaical Religion, viz, *The Law of Sacrificing*; for tho' Man lay under a weight and pressure of Sin which Encumbered him with many Infirmities and Unworthiness to approach and stand before the Presence of his Almighty Maker; yet God in his Infinite Mercy spared him, and was Attoned with the Sacrifice of the Beasts, together with solemn Prayers for an Instrument of Expiation: But these were Imperfect, and so were not able to purifie the Soul from Sin, but were existent as Typical of something entirely Perfect, that was able to do it. But nothing could do it, but the Offering of all that sinned; that every Man should be an *Anathema*, or devoted Thing; or else by some one of the same Capacity, who by some singular superadded Excellency, might in his own Personal Sufferings have a Value Transcendant and great enough to satisfy for all that had sinned, and in so doing, lay liable to Gods heavy Wrath and Displeasure; and when neither Man nor Angel was capable to it, God in Compassion to us, sent his only Son *Jesus Christ* to undertake it, in being

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a Propitiatory Sacrifice, on the Altar of the Cross, to reconcile Mankind to himself: Our help then was lay'd on one that was mighty, and able to finish so great a Work; to which end he took Mans Nature on him, and Dyed for us; and in this great Pledge of his Love we cannot but admire and adore the Boundless height and Depth of the Love of God towards us; who so Loved the World, that he gave his Only Son to Die for the Sins of Mankind; insomuch, that he who knew no Sin, the Eternal Lamb without Spot or Blemish, was made a Sacrifice for our Sins. The Contemplation of which Transcendant Love, should in this Case lift up our selves to bear a Chorus in the Heavenly Harmony, singing with Angels and Arch-Angels, and with all the Company of Heaven; saying *Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth is full of thy Glory; Glory be to thee in the Highest.*

Again, This Sacrifice, because it was Perfect, could be but one and that once Offered up; but because the need of our Infirmities were to last as long as the World it self, it was necessary there should be a perpetual Ministry Establish'd, whereby this one sufficient Sacrifice should be made

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perpetually effectual to the several new arising Needs of Mankind, who should desire it, or in any Sense be capable of it : To this end our Blessed Saviour was made a Priest for ever, beginning his Priesthood on the Cross, where he was Initiated and Consecrated, which was to continue till his second coming to Judge the world ; for tho' it began on Earth, it was to last, and be Officiated in Heaven, where at the right Hand of the Father of Light and Spirits he sits Inthron'd ; perpetually Representing and Exhibiting to him, that great Effective Sacrifice, which he offered on the Cross to Eternal and never failing Purposes, so that St. John saith, *If any man Sin we have an Advocate with the Father, Jesus Christ the righteous and he is the Propitiation for our Sins,* 1 John

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To come yet nearer to the Purpose, as Christ is pleased to Represent to his Father that great Sacrifice, as a means of Atonement, and Expiation for all Mankind, with special Purposes and Intendments for all that serve him in Purity and Holiness ; so the Ministers in a Sacramental manner, according to his Appointment and intendment on Earth, present
to

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to God the Sacrifice of the Cross by being Imitators of Christs Intercession; and the People too are in their manner Sacrificers; for over and above, that they say *Amen*, they joyn likewise in the Acts of him that Ministers; and also make it to be their own; so that when we Eat and Drink the Blessed Consecrated Elements of Bread and Wine, worthily, they Mystically Receive *Christ* within them, and therefore may also offer him to God, whilst in their Sacrifice of Obedience and Thanksgiving, they present themselves to God with *Christ*, whom they have Spiritually received; that is, their Souls and Bodies, with that which will make them Gracious and Acceptable, viz. their Offering their Souls, and Bodies, and Services in Him, and by him, and with Him, who is the Fathers well beloved Son, and with whom he will be assuredly Pleased; which cannot but be acceptable to all the Purposes of Blessing, Grace, and Glory.

This indeed is the Sum of the Greatest Mystery of our Religion: It is the Copy of the Passion and Ministration of the great Mystery of our Redemption; and therefore whosoever Entitles us to the General

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ral Priviledges of Christs Passion; all this is necessary by way of Disposition to the Celebration of the Sacrament of his Passion, because this Celebration is our manner of applying or using it.

Having seriously weigh'd and consider'd this, the next thing proper is to put the following Questions to your self, and Answer them, the better to understand the Nature of the great Work you are going to undertake, that so you may have a true Insight and Knowledge of the benefits you are to obtain thereby, viz.

Question, For what Cause do I Receive in the Sacrament?

Answer, First, That I may obtain and Dutifully keep Christ's most Holy Institution.

Secondly, That I may shew my self a Member of the Body, whereof he is the Head.

Thirdly, That I may Receive the Sovereign Repast to the strengthening of my Faith, and the Health of my Sinful Soul?

Quest. What do I Receive in the Sacrament?

Answ. In a Mystical manner, the very Body and Blood of Christ my Redeemer, after a most Divine and Heavenly manner.

Quest.

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Quest. What Profit have I by Receiving the Holy Sacrament?

Ans. Encrease of Grace, and Love, with God and Man, and a plege of Eternal Inheritance, purchased for me in Heaven?

Quest. Why ought I, or do I often Communicate?

Ans. Because my hope is, I am one of Gods Beloved Children, and therefore my Soul Longeth often to approach him, as a Loving Father who has so many Blessings for me in Store.

Quest. After what manner ought I to approach the Tremendous and Awful Majesty of Heaven?

Ans. By Faith and Repentance, having a full purpose to serve him in Holiness and Righteousness, all the days of my Life; and to Enable me to do this, a farther Benefit I Receive, whereby he Enlightens my Mind, Renews my Will, and Prevail-eth with my Heart, to Receive the Lord Jesus freely offered to me in his Blessed Sacrament, and in the Promises of his Gospel?

Quest. What other Benefits more Immediately do I Receive?

Ans. Vocation, Justification, Adoption,

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tion, Sanctification and Eternal Glory.

As the *First* of these, It is an effectual Work of the Spirit of God, whereby he Enlighteneth our Minds, Reneweth our Wills, and prevaileth with our Hearts, to receive the Lord *Jesus* freely offered unto us in his Gospel.

The *Second*, Is an Act of free Grace, Pardoning all my Sins, and Accepting me as Righteous, by Imputing the Perfect Righteousness of the Life and Death of *Christ* to me.

The *Third*, A Gracious Receiving me into the Family, and giving me a Right to all the Priviledges of the Sonsof God.

The *Fourth*, Is a Work of the Spirit of God wherein, I am to be Renewed in the whole Man, after the Image of God.

The *Fifth*, Is a full Enjoying of God, and Blessedness with him, which through, *Christ* all the Saints of God after this Life are made Partakers of, as of an Inheritance Purchased by *Christ* for them in Glory, that never shall have End, &c.

CHAP. V.

Repentance necessary to the Worthy receiving the Holy Communion; what it is, and in what manner required of us, with Cautions against Relapse, or putting it off to a late or Death-Bed Repentance.

IN this Holy Undertaking, a True and Heartly Repentance, with unfeigned Sorrow for Sin, and purposes to amend and lead a new Life, is absolutely necessary; therefore I shall here show you some Beams of it's Excellency, and the Paths you are to take in order to tread aright in this way, leading to Life and Salvation.

Repentance then, of all things in the World, makes the greatest change; it changes things in Heaven and Earth, for it changes the whole Man from Sin to Grace, from vicious Habits to Holy Customs, from Unchaste Bodies to Angelick Souls; and God himself, with whom is no variableness nor shadow of change
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or turnnig, is pleased, by Decending to our weak Understandings, to say that he (upon Mans Repentance) changes also; that he alters his Decrees, revokes his Sentence, Cancels the Bills of Accusation, throws the Bills of Shame and Sorrow from the Court of Heaven, and lifts up the Sinner from the Grave to the Life, from his Prison to a Throne, from Hell and the Guilt of an Eternal Torture, to Heaven, and to the Title of never ceasing Felicities. If we be bound on Earth, we shall be bound in Heaven; If we be absolved here, we shall be losed there. If we Repent as we ought to do, God will Repent, and not send that Evil upon us, which we have justly deserved.

True Repentance, in it's way and manner, carries with it a conjugation and Society of many Duties, and it contains in it all parts of a Holy Life, from the time of our Return, to the Day of our Death Inculsively; and it hath in it especially some things relating to the Sins of our former Days, which by it are to be abolished and done away, even by special Arts, and have obliged us to special Labours, and brought in many new necessities, and put us into a great deal of Hazard

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ward and Danger, and leaves a Man only in the same Degree in the hope of Pardon, as is his Restitution in the State of Righteousness and Holy Living: For which we Covenant in Baptism; for we must know there is but one Repentance in a Mans whole Life; if Repentance be taken in the proper and strict Evangelical Covenant Sense, and not after the ordinary understanding of the World.

That is, we are but once to change our whole State of Life from the Power of Satan, and his entire Possession from the State of Sin and Death, from the Body of Corruption to the Life of Grace, to the Possession of *Jesus*, to the Kingdom of the Gospel; and this is done in the Baptism of Water, or in the Baptism of the Spirit, when the first Right comes to be verified by Gods Grace, coming upon us, and by our Obedience to the Heavenly Calling, we Work together with God; and if after this change, we ever fall into the contrary State, and be wholly Estranged from God and Religion, and profess our selves Servants of Unrighteousness; God hath made no more Covenants of Restitution to us. Then how Cautious ought we to be of falling away.

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away when in such a Case, there is no Place left for obstinate and perverse Sinners, as to Repentance, or Entire change of Condition, or new Birth.

Therefore he that Repents truly must be generally Sorrowful for his past Sins, with no outside shew, but such an Effectual Sorrow, as bears an hatred to Sin; because as it is Sin, it is offensive in the Sight of God. This Sorrow in Scripture is called a Weeping sorely, a Weeping with bitterness of Heart, a Weeping Day and Night, a sorrow of Heart, a breaking of the Spirit, Mourning like a Dove, and chattering like a Swallow: And plain it is by the Example of Holy Men, that our Sorrow unto Repentance, not to be Repented of must retain the Proportion of our Sins; and this Sorrow is best Accounted of for its degree, when it, together with all the Penal, and all Effective Duties of Repentance, shall have Equalled or exceeded the pleasure we had in the Commission of the Sin; for true Repentance is a Punishing Duty, and Acts it's Sorrow, and Judges and Condemns the Sin, by voluntarily submitting to such Sadness as God sends on us, or to preventing Gods Judgments by Afflicting our selves

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selves in Mortifying our Lusts and Corruptions, and Humbling our selves under his Almighty hand; even by Fasting, Watching, Alms, and all outward Acts of Humiliation, which are proper Introductions to a free Confession of our Sins to God, who has promised, that if we confess our Sins (as we ought to do) he is Faithful and Just to forgive us our Sins, and to cleanse us from all Iniquity. *John 12. 9.*

And to confess them as we ought to do, is dayly to Confess them, and to do all for which Confession was appointed, that is, be ashamed of them, and own them no more, for tho' God sees all our Sins. and that to Confess them unto him doth not punish or make us ashamed; yet Confession to him, if it proceeds from Shame and Sorrow, and is an Act of Humility, and of self Condemnation, is a laying open our Wound for Cure; and then it is a Duty God delights in, or if as St, James says, *We Confess our Sins to one another*, it will be the means to obtain the Prayers of good Men for us, to strengthen our Faith, and by the Assistance of Gods Grace the better to Enable us to overcome Temptations for the Future, even to such as the
Church

Church hath appointed to Pray Solemnly for us, for they knowing our Needs, can the better Minister Comforts or Reproof; for we find the neglect of this Threatned, *Prov. 28. 13. Be hath hideth his Sins shall not Prosper, but he who Confesseth and Forsaketh them, shall find Mercy.*

True Repentance must reduce to Act all its Holy Purposes, and enter into and pass thro' the State of Holy Living; he that resolves to live well, when a danger has seiz'd him, or a violent Fear, and yet when these are over and a Temptation returns; Sins again, and then is sorrowful and resolves once more against it, and yet falls when again beset with Lusts or Passions, is no true Penitent but a vain Person; for if we resolve to live well it is highly necessary we should do so in earnest, to all Intents and Purposes, or else we run the Hazard of our Salvation; for Resolution is an Imperfect Act, and a term of relation, and signifies little or nothing, but in order to the Actions Resolved; so that no Man can be in a State of Grace, and Actual Favour with God by bare Resolution to amend his Life, and live up to a Holy Practice, unless he perform it in a true significant manner. Resolution is
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but an Entrance, and not the Building it
 self; for a Holy Life, is the only Perfection
 of Repentance, and the firm Founda-
 tion on which we cast the Anchor of our
 Hope in Gods Mercies thro' *Jesus Christ*.
 No Man ought to have a confidence
 he is Pardoned upon the Enterance of a
 Holy Life, for there his hopes are on-
 ly to begin, and so by degrees to raise
 his Confidence in God's Mercies, accord-
 ing as he finds his Sins to decay and dye
 away, and the quick'ning motions of
 Gods good Spirit to revive his drooping
 Soul, enlivening him in a permanent
 Faith, and the flowings of Grace in his
 Heart : For a Holy Life being the Cove-
 nant of the Condition on our part, as
 we return to God, so God returns to us,
 and our State returns to the probabili-
 ties of a Pardon; for we must not be too
 hasty in expecting, lest it be termed a pre-
 sumption; but stay Gods Leisure, and
 Work our Salvation with Fear and
 Trembling. And after the Commission
 of Sins, our Fears multiply; because eve-
 ry new Sin, and every declining from
 Gods ways, is a continued degree of new
 danger, and may justly Incense Gods
 Wrath and Anger against you, so as in
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some Sense to take away your hope of Pardon, without speedy and unfeigned Repentance, and if he by a renewal of his Grace doth Grant it, you must expect so great a Favour on harder Terms and Sufferings.

A true Penitent, when he comes to Years of understanding, must the remaining part of his Life, day by day, Pray for Pardon, and never think that Work compleated till he leaves this World, not by Acts of his own, by no Act of the Church, by no Forgiveness by any Party Injur'd, by no Restitution; tho' indeed these are all good Instruments to forward it, and of great use and efficacy, and the means by which it is to be done at length; yet still the Sin lies at the Door ready to return upon us in Judgment and final Destruction; if we return to it, by Choice or Action, and whether God hath Pardon'd us or no, we are at a loss to know.

Therefore you must still Pray, and still continue your Sorrow for ever, having done it, and ever watch against it, and then those beginnings of Pardon, which are Working all the Way, will at length be perfect in the day of the Lords coming to Judge the World.

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Be very careful not to put off Repentance from day to day, for you know not what a day may bring forth; but above all delay it not to a Death Bed Repentance, for truly it is not an easie thing to Root out the Habits of Sin, which a whole Life hath gathered and strengthened in us; you will find Work enough to Mortifie one Beloved Lust, in your very best advantage of Strength, and Time, and before it is so deeply Rooted, as it must be supposed to be at the end of a Sinful course of Living; and therefore it will prove next to an impossibility, when the Work is so great, and the Strength is so little; when Sin is so strong, and Grace so weak; for they ever keep the same proportions of Increase and Decrease, and as Sin grows strong, so Grace decays, and becomes weak! so that the more need we have of Grace, so the less at that time we shall have, because the greatness of our Sins, which make the need, have Lessened the Grace of God which should help us.

To which consideration add this, That on a Mans Death-Bed the Day of Repentance is past, for Repentance being the renewing of a holy Life, a Living the Life of Grace, it is a meer contradiction
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to say, that any one can Live a Holy Life upon his Death Bed; especially if we consider that for a Sinner to Live a holy Life, must first suppose him to have overcome all his evil Habits, and then to have made a Purchase of the contrary Graces by the Labours of great Prudence and Watchfulness, self-Denyal and Severity, for nothing that is excellent can be wrought on a sudden.

After the beginning of your Recovery in a State of Repentance, be exceeding Cautious and Fearful that no Relapse follows; and therefore upon the stock of your sad Experience observe where your failings were, and by especial Art fortifie that Faculty, and Arm against that Temptation, for if all these Arguments which God uses to us to preserve our Innocency, and your late Danger and Fears, and the goodness of God, cause you once to escape, and the Shame of your Fall, and the Sense of your own Weakness, will not make you willing to watch against a second fall; especially being sensible how much it costs you to be restored, it will be very much more dangerous if ever you fall again, not only for fear God should no more Accept you to Pardon, but even
your

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your own hopes will be made more desperate, and your Impatience greater, and your own Will will be more estranged, violent and refractory, and so your latter end will be worse than your beginning. To all which, add this Consideration, That your Sin, which before was in a good way of being pardoned, will not only return upon you with all its own Loads, but with the baseness of Unthankfulness; and then will you be set as far back from Heaven as ever; and all former Labours, and Fears, and Watchings, and Agonies, will be reckoned for nothing, but as Arguments to upbraid your Folly, who, when you had set one Foot in Heaven, did pull it back, and return to the World again.

C H A P. VI.

Especial Motives to Repentance, in order to lead a New Godly Life in this World, entailing you to the Eternal Inheritance, Faithfully Promised in the Gospel.

IN this Case the Argument I shall use is plainly to tell you, as warranted by the Word of God, if you do not Repent you will certainly perish; and if you do Repent timely and entirely, that is, to lead a Holy Life, you shall be forgiven, and be saved; but however, I desire that this Consideration be enlarged with some great Circumstances: And let us remember,

That to admit Mankind to Repentance and Pardon, was a favour greater than ever God gave to the Angels, and fallen Spirits; for they were never admitted to the conditions of second Thoughts; *Christ* never groaned one Groan for them, he never suffer'd Stripes, nor one Affront, nor shed one drop of Blood to restore them
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to hopes of Blessedness, after their first falling. But this, in wonderful Mercy and Compassion to fallen Mankind, he did, He payed the Score of our Sins, only that we might be admitted to Repent; and that this Repentance might be effectual to the great Purposes of Felicity and Salvation; and that ever we should Repent, was so costly a Purchase, and so great a Concernment, and so high a Favour; and the Event is so esteemed, by God himself, so great and excellent, that our Blessed Saviour tells us, *There shall be Joy in Heaven over one Sinner that Repenteth*; meaning, that when Christ should be Glorified, and at the Right Hand of his Father, making Intercession for us, praying for our Repentance: The Conversion and Repentance of every Sinner is a part of Christ's Glorification; it is the answering of his Prayers, it is a proportion of his Reward, in which he does essentially Glory by the Joys of his Glorified Humanity. And this is the Joy of our Lord himself directly, and not of the Angels only by Reflection. The Joy, said our Blessed Saviour, shall be in the Presence of the Angels; they shall see the Glory of the Lord, the answering of

his Prayers, the Satisfaction of his Desires, and the Reward of his Sufferings in the Repentance, and consequently Pardon of a Sinner ; for therefore he once suffered, and for that very Reason now he rejoyces for ever ; and therefore when a Penitent Sinner comes to receive the Effects, and full Consummation of his Pardon, it is called an Entering into the Joy of our Lord ; that is, a partaking of that Joy *Christ* received at our Conversion, and ever since enjoyed.

Add now to these foregoing, That the Rewards of Heaven are so Great and Glorious, *Christ's* Yoak so easie, and his Burden so light, that it is a shameless Folly, and wonderful Imprudence, to expect so great Glories, at a less rate than the Price of so little a Service as Leading a Holy Life, when it cost the Hearts Blood of the Son of God to obtain Heaven for us upon that condition ; and who shall die again ; to get Heaven for us upon easier Terms ? Surely Heaven is a great Bargain upon much harder Conditions : And when our Maker requires nothing of us but to live Justly, Soberly, and Godly ; which things in themselves are to a Man a very great Felicity, and necessary to our present
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sent well-being; shall we think this to be an Intolerable Burden, and Heaven and Eternal Glory, is too little a purchase at this rate, and that God in meer Justice will take a Death-Bed Sigh or Groan, and a few unprofitable Tears and Promises in Exchange for all our Duty? No, this is very unreasonable to expect. And to see somewhat of the Bargain you shall Infallibly have for true and unfeigned Repentance, and a Holy Living; I shall for your Encouragement draw a faint resemblance of that Cœlestial Kingdom, and the Joys thereof.

CHAP. VII.

The Rewards of true Repentance, in some faint but admirable shadows of the exceeding Joys and Comforts of a future State in Glory, being an encouragement to Persevere in all Christian Duties and Holy Living.

AS the Feet of those are Beautiful, that bring the glad Tydings of Peace and a safe Harbour after a Storm comfortable

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to the Weather-beaten Mariners, who every Moment expecting to find their Tomb in the closing of a yawning Wave; so it is, after the Troubles, Afflictions, and Anxieties of those, that are tost in this World, as in a perpetual Storm, when they arrive at the quiet Haven of Eternal Rest.

There you may safely look upon the Dangers escaped, and smile upon the Difficulties overcome, and triumph over Affliction, and look upon Adversity with pleasure; all Tears shall be then wiped away, there shall be no more Sorrow nor Mourning, but Joy and Gladness shall put them to Silence. The Joy of the *Righteous* shall be, as *St. Paul* averreth, *That after this wearisome Life is ended, they shall see God face to face.* And *St. John* tells us, *That they shall see him as he is:* That is, in all the Excellencies and Glories, in the Perfection of his Goodness, and admire the Wonders of his Mercies and Free Grace towards his unworthy Creatures. If it was a Pleasure to *Abraham*, when God said to him, *Lift up thine Eyes, and look from the Place where thou art; for all the Land that thou seest will I give unto thee:* What greater Pleasure will it be to lift up

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up our Eyes in the Heavenly *Canaan*, and Contemplate the Beauty and Majesty of those Habitations, made without Hands, in the highest Heavens, where Pleasures that fade not are prepared for Glorified Bodies and Souls, even the Holy and Heavenly *Jerusalem*, which shines with Glory as clear as Chrystal; whose Buildings are of pure Gold, like glist'ring Glass, whose Walls and Foundations are precious Stones, and whose Gates are entire Pearl; whose Streets are paved with pure Gold. *David*, admiring in Contemplating the Beauty of this Kingdom, cryed out (as in an Extasie) *O how Amiable are thy Dwellings, thou Lord of Hosts! My Soul longeth and panteth to enter into thy Courts,* Psal. 84. 1, 2.

There we shall not only have God himself, who is the Fountain of all Blessing, to sustain us, but our Company shall be Saints and Angels, and the whole Quire of Blessed Spirits, Antheming the Throne of their Maker, with Songs of Praise and Hallelujahs, saying, *Blessing, and Honour, and Glory, and Power, be unto him that sitteth on the Throne, and unto the Lamb, that liveth for ever and ever.* And as they Rejoyced at your

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Conversation, shall they Triumph at your Coronation, and then shall your Joy be full, and you clad in white Robes of Christ's Righteousness, and it shall be said for your Honour and Credit, *Well done, Good and Faithful Servant.*

Then your Sins shall be cast into perpetual Oblivion, and your Alms-Deeds, and Prayers, and Fasting, and Constancy, and Perseverance, and the good Actions of your Life, shall appear in Golden Characters, and remain as a perpetual Memorial of your well-doing, and breathe as a sweet Perfume in the Nostrils of the Almighty, who will lead you and feed you by the Fountains of the River of Life; so that the Soul, whose Blessed Lot it is to enter into this Kingdom, shall be wholly satisfied with unspeakable Pleasures; every Part and every Sense shall be in a manner Inebriated with Delights, not Momentary and Fading, like things of this World, but Lasting and Eternal.

And as the Princely Prophet says, *Pf. 36.*
8. *Your Soul shall be satisfied with the abundance of God's House, and he shall give it Drink of his Pleasure, as out of a River.* And over and above, it shall be Crowned with
Glory

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Glory and Immortality, whereby it shall be assured never to be dissolv'd, never to be declined, but it shall endure so long as God himself, and that is to all Eternity; for he that causeth the Heavens to continue so many thousand years, after they were Created, shall also cause the Bodies of Saints always to flourish, even as the Wise-man saith, *The Just shall live for ever.* The contemplation of which should make a good Christian break out in holy Ejaculation and Rapture of boundless Love towards so good a God and Christ, and say.

The Ejaculation.

O Lover of Mankind! O thou that Lovest Man in Sin, tho' thou Lovest not Sin in Man! What shall I say unto thee, that of thine Infinite Goodness thou shouldest thus raise me from the Dust and Pollutions, to an Inheritance Incorruptible, even to the Glories of thy Kingdom, for if thou in Mercy hadst not helped me, it had not failed, but that my Soul would have been put to silence: Therefore to thy Holy Name be all Praise, Glory, Honour, Might, Majesty, and Dominion, World without end. Amen,

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Consider again, how sweet a Sound it will be, when it shall be said, even when you are almost at the end of the Race of this Mortal Life, *Look up, because thy Redemption draws near.* And again, When the Holy and Blessed Companies of Saints and Angels shall meet thee with this Gratulation of joy for thy Deliverance out of a Troublesome World, and say with the Spouse of your Soul, *Arise my fair one, come away; behold the Winter is past, the Showers are come, and the Flowers have appeared in our Land.*

What would not some Men do to possess a small corner of Earth? Thro' what Seas of Blood would they not wade for a Kingdom, to Reign but a short time, and perhaps in Trouble and Anxietie? How much more then should a Christian do in all the ways of Righteousness, for a Kingdom like this, where he shall Reign for evermore with Christ, in Glory, as King and Priest, and see God Face to Face for ever, and Shine as the Sun in the Kingdom of his Father.

Here there shall be no Sicknes or Sorrow; for *The Health of the Righteous, as the Royal Psalmist says, is from the Lord.* The Veil indeed is now spread between those

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those Joys, and you have but a dark Prospect of them; but if you persevere in Righteousness, the holy Angels, when you die, will take care to carry your Soul to those Blessed Mansions, and drive away the Wicked Spirits, that watch to intercept your way, and would willingly turn you aside to their doleful Mansions of Sorrow and Woe: But the good Soul, so guarded, shall pass on in Triumph, and scorn their feeble Malice; who cannot injure it, because Christ hath answered for it, crost out its Sins in the Scrole of Death, and Register'd its Name in the Book of Life. Then shall the Saints come forth to meet it in Robes of Righteousness, with Triumphal Songs and Praises to God, and conduct it to him that Liveth for ever and ever, who shall give it the Blessed Welcome of, *Well done, thou good and faithful Servant, enter now into the Joy of thy Lord.* Now, says St. Paul, *I know in part; but then I shall know, even as I am known.* Then shall the Just behold, and know, the now to them Invisible Trinity, viz. The Power of the Father, the Wisdom of the Son, and the Goodness of the Holy Spirit: The bottomless Depths of God's Judgments

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ments now, unsearchable shall then be seen; even as the Prophet *David* saith, *In thy Light shall we see Light*, Psal. 36. 9. *To the Glory and full Fruition, which God of his Infinite Mercy bring us all in his Good Time, thro' the Merit. and Mediation of Jesus Christ, our Blessed Redeemer, Amen.*

CHAP. VIII.

The necessity of a Self-Examination, in Putting Questions to, and trying our Hearts and Consciences, how we have kept Gods Commandments, in order to a due Preparation for our worthy Receiving the Holy Sacrament.

IT is one main Point necessary in preparing to come to the Holy Table, That we duly Examine our selves; and as much as may be remove all Scruples and Doubts, that we may approach with free Access; and chiefly how we have kept Gods Commandments of the first and second Tables for Self-Examination, is mainly conducing to Self-Conviction, and that to a timely Repentance, and so in Examining
how

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how we have observed and kept his Commandments, is principally proper; for those ought to be the Rule and Square of the Actions of our Lives, and to that end you will do well to put those following Questions with much Thoughtfulness and Remembrance, to your Hearts and Consciences, to Try and Examine your selves before you come to the Lords Table; and to that end, for your better Direction and Instruction, I have set them down in order.

Commandment I. Say to your self seriously, Have I been at any time so Vain, as to doubt of God, or of his Power, and Providence, Mercy, and Justice, or any of his Glorious Attributes?

Have I neglected, or refus'd to Know him, to Glorifie him, to Love him, to Fear him, to Believe in him, to give Thanks unto him :

Have I in any thought set up any thing in Competition to him, as Pride, Covetousness, or some other darling Lust or Interest, or given his Honour to another, in relying upon Vain Fables, Witchcraft, &c. If any of these, then hast thou Despised God in thy Heart, and Dishonour'd his Divine Majesty; without great Repentance and Mercy, to thy Ruin.

Com. II. Have I in my Mind framed the
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Idol of any Bodily Shape, or given Divine Adoration to Images, Saints or Angels, or any thing in Heaven or Earth, &c. besides him, or used Irreverence before him, or a Careless neglect of his Worship? If so, Then hast thou broken this Commandment, and must bewail thy Sins with Sorrow of Heart, and do so no more.

Com. III. Have I used Rash Oaths in my ordinary Conversation? Or Perjured myself Knowingly? Taken or cause to be taken the Name of the Lord my God in Vain, in provoking any to Blasphemy? If so, thou hast broken this Commandment, and must Repent heartily, and unfeignedly craving Gods Mercy and Pardon, and earnestly pray that he would give you his Grace, that you may avoid it for the future?

Com. IV. Have I neglected the Lords day? Or spent it in serving my Lusts, or Worldly Interests?

Have I been Careless in hearing his Word, and Negligent to Holy Duties at Church, or at Home? Or forgetful in calling upon myself to Prayer, Meditation, and other Concomitant parts of Devotion? If so, then hast thou broke this Commandment, and mayst justly fear Gods heavy Displeasure and Indignation without a speedy and effectual Repentance and Amendment of Life?

Com. V.

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Com. V. Have I in my Behaviour been Stubborn, or Irreverent towards my Natural Parents? Or Despised, or Contemned them, for their Poverty or Infirmary, or any other defect in them?

Have I Disobeyed their Commands or Counsels, or Murmured against the Jurisdiction they have over me, refus'd to help them in their Needs and Necessities, or to Pray for them? If any of these, Then God has Threatned to cut short the days of thy Life; and thou mayst without a suitable Repentance and Amendment expect a more heavy Indignation to over-take thee.

Com. VI. Have I, by Intemperance and Disorderly Living, brought Sicknes or Diseases upon my self, to hasten my end?

Have I been Cruel, and wanted Bowels of Compassion to my Poor or Distressed Neighbour? Or cast him in Prison, and suffered him to Perish there for Want, or Sicknes, or other Inconveniencies?

Have I not Committed Secret or Open Murther, or wished in my Heart the Death of my Relations, or any others?

*Have I contributed to the taking away any ones Life by false Witness, or continued Hatred, Malice, or Revenge against my Neighbour, or
thro'*

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thro' Intemperance brought any one to his Death, or Attempted to lay Violent Hands on my own Life; or Rashly wished it to cast back Contemptibly that Soul in the Face of God, that he has given thee to improve for his Glory, and thine own Happiness: If so, Pour out thy Soul in Tears before thy Maker, and Entreat him to deliver thee from Blood Guiltiness?

Com. VII. Have I Carnally known any Married Woman to Defile the Bed of my Neighbour or Stranger?

Have I been given up to Lasciviousness or Debauchery? Know, If so, sincere Repentance must be the Atonement for it: for without such Repentance, no Whoremonger, nor Adulterer shall Inherit the Kingdom of Heaven?

Com. VIII. Have I taken any thing by Fraud or Violence from my Neighbour or others?

Have I in Buying or Selling used Artifices or Defrauds, either by false Weights or Measures, or other ways over-Reached or Cheated the Ignorant or Simple to their Disadvantage, for filthy Lucre's sake?

*Have I unlawfully and untruly kept back the Wages of my Servant or Hireling? Then must Restitution be made towards those
you*

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you have injured, and your Repentance to God must be Earnest to Pardon you of these Sins and Failings, or you remain under the Guilt of the Breach of this Commandment, and are in a bad State.

Com. IX. Have I Sworn falsely against my Neighbour, or injuriously spread false Reports of him?

Have I Railed and Back-bitten him undeservedly?

Have I suborned any to bear false Witness against him, or incourage them to do it? If any of these hang on thy Conscience, then first Repent of it to God, and secondly, make an Acknowledgment and Restitution to your Neighbour for the Injury you have done him, and be very wary how you do the like for the future.

Com. X. Have I harboured a Thought, or any Desires to prejudice my Neighbour?

Have I at any time inordinately lusted after, or in a covetous manner wished or desired to possess my self of what appertains of right to my Neighbour or others: Then know, that this inordinate coveting and desiring is a Sin of a high nature, being Idolatry, as unjustly setting your Heart on the things of this World, and preferring them to God's Honour and Glory, in which Nature

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ture it is breach of two Commandments. And so strictly these all ought to be kept, that our Blessed Saviour expressly tells us, *That he who breaks the least of these, is guilty of the whole Law.*

Thus you may proceed to a farther Examination, and trying your Heart and Conscience in particular Cases and Matters, who, in all their Contingencies, cannot be so well laid down, as Rules to square your Lives and Actions by, and fit you for the Worthily Receiving the *Holy and Blessed Sacrament*, by a due and speedy Repentance of such Guilts, Evils, and Failures, as may Incumber your Soul, and load it with a weight of Sin, thereby making it unapt to converse with God, by drawing near to him in this Adorable Mystery, to seal you to the Day of Redemption, and purchase you an Eternal Treasure of Life and Glory, that shall never have end or decay.

C H A P. IX.

A Second Daily Self-Examination, to keep our Hearts in a right Frame and Temper, the more firmly to enable us to approach the Lord's Table Worthily, with Directions therein, and Comfortable Texts of Scripture for Encouragement.

HAVE I this Day done nothing against or contrary to my Knowledge? Or have I not sinned with full Purpose and Resolution?

Have I guarded against, and feared Temptation, or have I heedlessly rushed among them?

What Temptations have I this Day striven against, and conquered?

Do I not knowingly live in a Course of Sin, whether of Omission or Commission?

Have I carefully kept my self from Iniquity? Or have I again Relapsed into it?

Have I given any one occasion of Offence,

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fence, or been offended unjustly by any this Day?

Does not Sin lie light upon my Heart, so that the Gospel and Grace, Christ and the Promises, are less sweet and precious to me?

Have I kept my Heart in a serious, spiritual, and holy Frame, so to be ready at all times for the Exercise of Holy Duties, and so have gone from one Duty to another?

When I fell into any Sin, did I seriously and without delay rise again by Repentance, and neither Palliate or Extenuate my Sin?

Have I had the Lord always before mine Eyes? And especially have my Thoughts been upon him when I awaked?

Hath Eternity made any Impression on my Heart? And have I set Death and Judgment, with their Consequences, before me?

Have I made Conscience of vain, idle, and wand'ring Thoughts, and guarded my Mind against them?

Have I endeavoured, when Private and Solitary, to guard and govern my Thoughts holily?

Have I been serious and frequent in
Holy

For the Blessed Sacrament. 61

Holy and Heavenly Ejaculations, all the Day, and so walked with God in all my Affairs?

Have I bridled my Tongue from vain, unnecessary, angry, and perverse Words?

Have I not spoken Evil, or Back-bitten any one? Or did the Lord call me, by discovering the Wickedness of another, to advance and further my Neighbours Interest?

Have I with Reverence used the Name and Word of God, and spoken thereof to the Edification of others, and my self Abroad, at my rising up, and lying down?

Have I been silent, when the Lord called me to speak for his Glory, and the Edification of others?

Have I spoken when I should have been silent?

Have I spoken the Truth, and not sometimes made Lies or Fables pass for it, to impose and deceive others?

Have I not been immoderate in my Eating and Drinking, even to Surfeiting or Intemperance?

Have I been thankful for all God's Benefits bestowed upon me?

Have I dealt Justly and Honestly in my Calling? Have I defrauded no Man any manner

manner of way, but done to every one as I would they should do to me?

Have I not wilfully broke my Word in my Calling, but kept it where-ever it was in my power?

Have I not over-laden or over-charged my self with Worldly Affairs, and been immoderate, anxious, solicitous, and careful about them, to the disadvantage and neglect of my Soul?

Have I carried or behaved my self as a Christian ought to do, in reference to my Superiors and Inferiors, Younger and Elder Persons?

Have I not neglected some Duties to them, to whom I have particular Relation? Or have I done nothing contrary to my Duty to such, but duly and truly discharged them?

Have I, being a Father or Mother, taken care first for the Souls, and then for the Bodies of my Children?

Have I, being a Child, honoured my Father and Mother? Have I loved, been obedient, and honoured them with due Respect, as I ought, and been thankful to them for all their Care and Tenderness over me?

Have I, being a Husband, been Tender
and

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and Loving to my Wife, and been careful of her Soul and Body ?

Have I, being a Wife, loved, honoured, and obeyed my Husband, and heartily cared for his and my Family's good ?

Have I, being a Master or Mistress, been careful for the Bodies and Souls of my Servants, and given them good Exhortation, Reproof, and Example ?

Have I this Day redeemed Time for the good of my Soul, as esteeming it precious ?

Have I not spent my Time in Idle, Fruitless, and Unnecessary Discourse, or with Unnecessary or Unreasonable Reflections ?

Have I not fed many Idle and Vain Imaginations and Thoughts, which Time might have been improv'd to the Advantage of my Soul ?

Have I not squandred away that precious Time, given to be employed in working out my Salvation, in unnecessary Visits, tedious Discourses about Worldly Things, or by doing more about them than was requisite !

Have I diligently improved my Time this Day for God's Glory, and my own Eternal Salvation ?

Have

Have I not this Day omitted some Incumbent Opportunity, whereby I might have improved my Talent, and done good to the Souls and Bodies of others, either by Words, Civility, or Works of Charity, or Mercies?

Have I constantly observed every opportunity to the good of my Soul, either to my Instruction or Reproof, or to excite to more diligence?

Have I in all things expressed and declared my Uprightness and Honesty, and shunned and striven against all Deceit and Hypocrisie?

Have I been Heavenly-minded, and delighted my self in God, and striven against Earthly-mindedness, and satisfaction in the Vanities thereof?

Have I not made an Idol of Riches, and set it up in my Heart to dishonour God?

This kind of Examination is wonderfully significant; and not only the Primitive Christians, but the Philosophers and Sages of the older times used it, to settle a right State of Mind, and call them back from Vices they were running into, by seriously reflecting on those past; we read it Memorably of *Titus Vespasian*, the good Emperor of *Rome*, who every Evening

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ing took a strict Examination of himself, what he had done in Works of Charity, Mercy, or Well-Governing his Empire; and when he found he had done nothing to these Effects, he was Grieved, and counted that Day lost or mis-spent.

However do not run all these over hastily together in a hurry; to confuse and confound each other in their Notions, but deliberately, and with much heed, and Thoughtfulness, or some such of them as upon demur, and a settled deliberation, are most suitable to our necessity, and those particular things you are most prone to fail in, pausing between whiles, and Meditating on the Mercies and Goodness of God, who notwithstanding you have greivously offended him, by Sinning in many Degrees, has yet allowed you time, and given you a Heart to Repent and Bewail your self, your Sins of Omission and Commission, Sin of Ignorance and Willfulness, of Obstinacy and Perverseness and Between whiles you may express your self in this manner out of the 121 Psalm viz.

I will lift up my Eyes to the Hills, from whence cometh my help.

D

My

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My help cometh of the Lord who made Heaven and Earth.

Behold he that keepeth Israel, shall neither Slumber nor Sleep.

The Lord is thy Keeper, the Lord is thy Shade upon thy Right Hand.

The Lord shall preserve thee from all Evil, he shall preserve thy Soul: The Lord shall preserve thy goings out, and thy comings in, from this time for evermore.

CHAP. IX

A Third kind of Self-Examination, more General and Punctual to many things not yet touched on.

BUT yet that a willing Christian may have a further Taste of this Self-Examination, which in it self is very Excellent, and moving to Piety and Holy Devotion, I shall proceed somewhat closer, as touching it more affirmatively, to Enquire whether he has done well, as well as Ill, and therefore in a Soliloquy, you may thus put it to your Heart and Conscience, *viz.*

Do I Love God with all my Heart, with
all

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all my Strength? Is my Love entire to him only? do I grieve to Offend him and hate Sin because it is detestable in his Sight?

Have I made his Law my delight, and taken Pleasure in doing his Commandments?

Have I been grieved when others have broken them, and Reproved them for their Sin?

Have I taken Care to Examine and try my ways, and search out the secret Sins that cunningly lurk in the Corners of my Heart?

Have I been Humbled and Broken with a Contrite Spirit before my Maker, for doing the things I ought not to do, and for not doing the things I ought to have done?

Have I been Meek and Humble, Patient in Adversity, and not puffed up in Prosperity?

Have I not denied or refused to take up my Cross, when offered me, to follow my Blessed Saviour and redeemer *Jesus Christ*?

Do I own him perfect God and perfect Man? God begotten of the Father before all Worlds; that for us and our Salvation he came down from Heaven; and was by the Power and over-shadowing of the

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Holy Ghost, conceived in the Virgins Womb and made Man, taking our Humane Nature upon him, that so he might Redeem us from Hell, and from Everlasting Destruction, which by the Fall of *Adam*, and the Aggravation of our Sins, was Sadly and Fatally our Lot and Portion?

Do I believe he Dyed and rose again for our Justification, that he ascended into Heaven, and there sits Enthroned in Glory at his Fathers Right Hand, to make continual Intercession for us, and to procure our Glorification?

Do I believe in the Holy Ghost, the Lord and Giver of Life, proceeding from the Father and the Son, is only one God, Trinity in Unity, Blessed for evermore?

Do I frequent Gods Service, and the Holy Mysteries, Ordained to fit and prepare me for well Living here, and exceedingly better hereafter?

Have I Laboured to do to all Men, all the good I can.?

Have I Compassionated their Infirmities, and contributed to their Needs and Necessities?

Have I been Patient in bearing Affronts and Injuries without seeking Revenge or Recompence by any violent ways?

Have

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Have I been truly content with those things that God hath been pleased to bestow upon me, not repining in the Station he has thought fit to place me in, but been Affable and Courteous in my Behaviour towards all Men, not Behaving myself Proudly or Contemptuously.

Have I Laboured to Compose differences to the utmost of my Power, that I might gain to my self the Blessing of a Peace Maker ?

Have I not turned away mine Eyes nor my Ears from the Cries and Nakedness of the Poor and Afflicted ?

Have I such a Love to Vertue, that I Reverence it wherever I perceive it ?

Do I Cheerfully Obey those that are set in Authority over me, without Grudging ?

Do I give good Advice to the Souls of those that stand in need of it, Visit the Sick, and help the Afflicted ; Labour to Rescue the Oppressed from the Hands of the Oppressor ; and in fine, do all the good Offices I am able to perform ? For Love to God and our Neighbour are the chief Supporters of the Christian Religion, in fulfilling what God himself has expressly Commanded and Enjoined ; for

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Love does all things that may Pleasure the Person Beloved ; it performs all his Commands ; and this is one of the greatest Instances and Arguments that God requires of a Christian, *viz. This is Love that we keep his Commandments.*

Love is Obedient, it doth all, even all the Intimations and Significations of his Pleasure whom we Love ; it relieves all that he would have Relieved, it suffers all things that are Imposed by his Beloved, or that can happen for his Sake.

In Loving God we must Love him with all our Hearts, with an Individual Affection, giving no part of our Affection to any Creature, or things besides, but what he allows in his Revealed Word ; Love endeavours ever to be present, and in all accidents, true Love looks on the Beloved Person ; and this Love is Curious of little things, of Circumstance and Measures, and small Accidents : not allowing to its self any Infirmary, which it Labours not to master, and is all things in it self ; being the highest Link in the Chain, and links us to Christ our Head, and procures the many Blessings and Favours God has in store for them that Love and Obey him, in performing those *divine Duties*, and Services,
he

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he has enjoy'd us to make us approach with Boldness to the Throne of Grace.

If you have done these latter things, and this Act of Love continues in your Heart towards God and your Neighbour, then have you done well, and may truly rejoice, and come before God with Thanksgiving, and say,

I will give thanks unto the Lord with my whole Heart, secretly among the Faithful, and in the Congregation; and then proceed thus,

Thou, O my most dear Lord and Father, hast taken Care of my Soul, hast Pitied my Miseries, sustained my Infirmities, Relieved and Instructed my Ignorance, and tho' I have run Passionately after Vanities, was in Love with Death, and Dead in Sin, and exposed to a thousand Temptations, yet out of all these Miseries didst thou call me, with Checks of Conscience, with Daily Sermons, and Precepts of Holiness, with Fear and Shame, with the Benefits and Admonition of thy most Holy Spirit; by the Counsel of my Friends, by the Example of Pious Persons, with Holy Books, and a Thousand excellent Arts; and would'st not suffer me to Perish in my Folly. but didst force me to attend thy Gracious Calling, and hast put me into a State of Repentance

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penitance and possibility of Pardon, being Infinitely desirous I should recover and make use of thy Grace, and so partake of thy Glories.

I will therefore give thanks unto the Lord with my whole Heart.

For Salvation belongeth unto the Lord, and thy Blessing is upon thy Servant ; but as for me I will come unto thy House in the Multitude of thy Mercies, and in thy Fear will I Worship towards thy holy Temple. For of thee, and in thee, and thro' thee, are all things ; Blessed therefore be thy Holy Name, from Generation to Generation. Amen.

CHAP. X.

The Exceeding Benefits and Advantages a Worthy Communicant Partakes of, in Receiving the Holy Communion. The Danger in Neglecting, or Unworthily Communicating.

AS the Sacrifice of the Cross, which Christ offered for all the Sins, and all the Needs of the World, is represented

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to God, by the Minister in the Sacrament, and offered up in Prayer and Sacramental Memory, after the manner that Christ Interceeds for us in Heaven, so far as his Glorious Priesthood is Imitable by his Ministers on Earth. It must be also concluded, that all the benefits of that Sacrifice are convey'd to all that Communicate Worthily; but if we Descend to particulars in these Glorious Benefits, they may be thus compriz'd, *viz.* The Church of Christ is Nourished in her Faith, and Strengthen'd in her Hope, Enlarg'd in her Bowels with an encreasing Charity. In this Blessed Sacrament all the Members of Christ are joyn'd with each other, and all to Christ their Head, and so Renew the Covenant again with God, in Christ Jesus, our Blessed Redeemer; and God Seals his Part, and we promise for ours, and Christ Unites both, and the Holy Ghost Signs both in the Collation of those Graces which we then Pray for, and Exercise, and Receive all at once; therein our Bodies are Nourished with the Signs, and our Souls with the Mystery; the Seed of an Immortal Nature is Received into our Bodies, and our Souls are joyned with him, who is the first Fruits of the Resur-

rection, and the Life Immortal to Man ; and therefore can never Die ; and if we stand in need of any thing else, or desire a supply of our Wants, here it is to be Pray'd for, and Hop'd for, here to be Receiv'd, even Long Life, and Health, and Recovery from Sickness, Peace, and Deliverance from our Enemies, and Content, and Patience, and Support, and Maintenance, and Joy, and Sanctify'd Riches, or a Chearful Poverty, and Liberty, and Strength, and whatsoever else may be of great avail or advantage to us, as a Blessing was purchased for us, by Christ in his Death, and Resurrection, and his Glorious, and Holy Intercession in the highest Heavens. And this Sacrament being that to our particulars, which the sublime Mysteries are in themselves, and by Design to all Mankind ; if we Receive Worthily, we shall Receive any of the before mention'd Blessings, or others, according as God in his Infinite Wisdom shall choose for us, and he will not only make fitting Choice with more Wisdom, but likewise with more Affection, and Tenderneſs, than we can do for our selves ; and therefore with a Preparedneſs to Communicate very often, is frequently to put our selves
under

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under Gods more Immediate Protection, and cover our selves with the Wings of his Love.

As for Trivial Excuses, Delays, and puttings off, they are Signs of Lukewarmness, if not a Neglect and Stubornness of Heart; if not an utter Declining of Religious Duties. For to be yet more plain, every thing that hinders a Christian from so Holy an Employment, is either a Sin, or an Imperfection, an Infirmary or Indevotion; and finally, an Unactiveness of the Spirit.

All that would be taken for Christians must come; they indeed that are in a State of Sin, must not Come so; yet they must Come; and to prepare them, so to Come, they must quit their State of Death, and then partake of the Bread of Life: Those that are at Enmity with their Neighbours must Come, for that is no Excuse for their not Coming; however, they must not bring their Malice with them, but Leave it, and then freely Come: They that have Secular Employments must Come, yet they must Leave their Cares of Business and Secular Thoughts behind them: also their Worldly Actions, and all other things that may hinder their free
Access

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Access to this Sacred Mystery of the Body and Blood of their Compassionate Redeemer ; who leaving the Right Hand of all Glory, came on Earth in the form of a Servant, and in great Humility, freely laid down his Life for them ; if any one be grown up in Grace, he must Come, because he is excellently disposed for Access to so Holy a Feast, and he, that is but in the Infancy of Piety, has a great necessity to come, that he may Encrease, and become strong in Faith ; lest Neglecting so to do, he grow more Weak : The Sick must come to be Heal'd of their Infirmities, and the Healthful to continue them so ; they that have Leisure must Come, by reason they have no Excuse for themselves ; and those that have not Leisure must Come, that by so Excellent a Religion they may Sanctifie their Business to cause it, thro' the Blessing of God, the better to prosper in their Hands. The Penitent Sinners must Come, that they must be Justified ; and they that are Justified must Come, that they may be Justified still : They that have Fears and great Reverence for these holy Mysteries, and conclude no Preparation sufficient, must come and Receive, that so they may Learn how
more

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more Worthily to Receive ; and they that have less degrees of Reverence must come often, to have it rais'd and heighten'd so by degrees they may have the Seeds of Grace Sown in their Hearts to spring in Glory to Everlasting Life, when their Souls shall be Transform'd into the Similitude and Union with Christ Jesus, who opens his Arms freely to receive them, who are Nourished and Strengthened by a perpetual feeding on him, and have Conversation not only in his Courts, but in his very Heart, and most secret Affections, and Incomparable Purities ; which is the highest Honour and Happiness that can be Aimed at ; even more of Value than ten thousand Worlds, nay, than the Tongues of Angels or Men are able to Express, or the Wisest Heart of Man Conceive.

Now that no Man may be Ignorant of the Danger he is in, in the Unworthily Receiving the Holy Sacrament, I shall speak something, at the Close of this Chapter, as to that particular.

1. Let none dare approach this Holy Ordinance, even the Sacrament of the Lord's Supper, if he be in a State of any one Sin, unless he have Entered into a
State

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State of Repentance, that is, of Hearty Sorrow, and Resolves of Amendment, lest it be said of him, as it was by our Blessed Lord, of Judas, viz. *The Hand that betray'd me, is with me on the Table*; and he that Receiveth Christ into an Impure Soul or Body, turns his most Excellent Nourishment into Poison, and then Feeds upon it.

2. Every Communicant in the first place must Examine himself; that is, Try the State and Condition of his Soul, search out Lurking and Darling Sins, Defects, and Weakness, and Indiscretions, and all those aptnesses, where it is Exposed to Temptation; that so by finding out the Maladies, he may the readier find the Cure of them; and by discovering its aptnesses, he may secure his present purposes of future Amendment, and be Armed against Dangers and Temptations. And this Examination must be a Mans own Act and Inquisition, into his Life, he must bewail him of his Sinful State, and firmly resolving on newness of Life, put on the Lord Jesus, and put off the Old Man with his Affections and Lusts, and be wholly Conformed to Christ in the Image of his Mind; for having truly
put

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put on Christ, we are no longer Naked, but our Souls are Richly Cloathed with his Righteousness, when every faculty of our Souls is Cloathed and Vested according to the Pattern of Christs Life; yet it is not a slight matter of Repentance, can render any one capable of Divine Repast; for in this Feast, all Christ, and all his Passions, and Graces, and Blessings, and Effects of his Sufferings, are convey'd; and nothing can fit us for this, but what can Unite us to Christ, and obtain of him to Present our Needs to his Heavenly Father in this Sacrament; and no otherwise Celebrated but upon the same Terms we may Hope for Pardon and Heaven its self.

C H A P.

C H A P. XI.

A Reasonable Reproof to such as by making slender Excuses, decline to prepare and come to the Holy Sacrament, detecting their Folly and Obstinacy; with a Solemn Invitation and Encouragement to all to come.

TH A T all ought to prepare themselves to come to the Holy Sacrament, whatever excuses they make, is certain; but too sadly we see, that let the Church be never so much Crouded at a Sermon; in an Instant (for the most Part) it is emptied; when the Communion begins, the People run as if they were frightened from it, as if they thought with those in *Malachi*, *That the Table of the Lord is Polluted*, *Mal. 1. 12.* Which is a strange Indignity to the Majesty of Heaven, and Ingratitude to the Love of our Blessed Redeemer, who has Done, and Suffered so much for us; for let some King or Nobleman, make but a Publick Entertainment, we see how hard it is to keep back
the

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the pressing Multitude; many Officers are necessary to repel the Uninvited Guests; but here there needs more to drive them into it, than are Invited, tho' the Treat is infinitely more Magnificent: for the *Eucharist* is justly accounted the highest of Divine Ordinances, and therefore ought to be the more Solemnly attended, Laying all Excuses apart: Yet it is sad to see what trivial Excuses People will make to refrain coming to it, who think of no Preparation in other Duties of Religion, yet have some General Impressions of it in this; but the uneasiness of the Task, it seems discourages them; they dare not come without a Wedding-Garment, and yet are loth to be at the pains to put it on; so that all this Goodly Pretext of Reverence is no other than Sloth clad in the Habit of Humility, not considering it is a great Sin of Omission, so to Neglect this Holy Duty, which will be heavy at the last Day; for certainly of all Omissions none is likely to be more severely charged at the day of our Lord's coming to Judge the World; which is not only a Disobedience, but an Unkindness, that strikes not only at the Authority, but at the Love of our Lord; who so affects a Union with us, that he
Creates

Creates Mysteries only to effect it, when he Descends even to our Sensuality; and because we want Spiritual Appetites, puts himself within reach of our Natural Appetites, and as he once Veiled his Divinity in Flesh, so now he Veils that Flesh, under the Form of Corporal Nourishment in a mystical manner, only that he may be the more Indissolvably United, yea Incorporate himself with us.

When, as I say, he does all this, we are not only Impious but Inhumane, if it will not Attract us. Nay farther, when he does all this upon the most endearing Memory of what he has before done for us, when he presented himself to our Embraces in the same form wherein he Presented himself to God for the Expiation of our Sins, when he shews us those Wounds our Iniquities made, those Stripes by which we were Healed, and that Death by which we were Revived; shall we to compleat the Sence of his Passion, force him also to that Pathetick Complaint, *Lam, I. 12. Have ye no Regard, all ye that pass by?* Shall we instead of Smiting our Breast, as did other Witnessles of his Sufferings) turn our Backs; If we can Habitually do thus, it is to be feared the
next

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next degree will be to wag our Heads too; and shall any have the Prophaneness to Deride, what they have not the Pity to Commemorate, without expecting a fearful Judgment to fall upon them in the Terrible Day of Gods Fiery Wrath and Indignation.

And truly to the Grief and Sorrow of Heart of all good Christians, this seems to be no Improbable or Groundless Fear; for in Religion there are Gradual Declinations as well as Advances, Coldness and tepidity will (if not stopt in their Progress) quickly grow to Loathing and Contempt; and indeed to what can we reasonably impute the great over-flowings of Prophaneness amongst us, than to our Husbanding the means of Grace, and of all those means to be attained to, there is certainly none Preferrable to that of the Holy Sacrament, for were there no other Benefit derived from it, save that which the Preparation implies, it were however very considerable, for it brings a Man to a Recollection, and fixes his Indefinite purposes of searching and trying his Ways, which he else perhaps would Infinitely Deferr and Delay; even this stops our Carreir in Sin, and by acquainting our
selves

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selves with our selves, shews where our danger lies, and how we are to turn it away; what Breaches are made upon our Souls, and how we must Repair them, all which are with many Unthought of, but when the time of Communicating approaches..

In the next place we are seriously to consider that we live so far off from our selves, and know so little what is done in us, that we Answer the Description the Prophet makes of the Surprise of *Babylon*, of which the King knew nothing, till Post after Post came to Inform him his City was taken at one end, *Jer. XV. 13.* We are too apt to lye secure while the Enemy is within our Walls, and therefore they are Friendly Alarms, which the Sacrament gives to look to our Defence; and if we take them not, we justly Expose our selves, and Christs dreadful Menace may be justly Executed on us, *viz.* That we Dye in our Sins, who willfully frustrate such an opportunity of a Rescue from them.

But this is not all the Benefit it Affords, there are yet greater remaining, for it is a Spring of Assisting Grace, a Magazine of Spiritual Artillery, to fortify

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us against all the Assaults, Wiles, and Temptations of the Devil, and a great Cordial for all the Maladies of our Souls; that which, if Worthily Received, will make us, with St. Paul, *Do all things thro' Christ*, who Strengthens us and indeed is to us whatever we need, as Wisdom, Righteousness, Sanctification and Redemption, because it possesses us of him who is so, 1 Cor. i. 31 So that whenever we neglect it, we manifestly betray our own Interests, and do Implicity choose Death, whilst we thus Foolishly run from Life.

By this we may plainly see there is a Concurrence of all kinds of Arguments for this Holy Duty; and therefore if we are not tractable enough to do it for Obedience, let us therefore do it for Love, for Gratitude, or if for neither of these, let us at least do it for Interest and Advantage; and then we shall taste how sweet the Lord is, and find it a Feast of Fat things.

In a Word, let us make an Experiment, and Resolve for a set time to Communicate constantly, and then I am confident we shall need no other Importunity, but that of our own Longings, from them
sweet

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Sweet and Comfort we find in it to our Souls and Bodies ; for certainly there is not in the whole Mystery of Godliness, or in all the Oeconomy of the Gospel, so Expedite, so Infallible a means of the Growth of Grace, as the Frequent and Worthy Receiving this Blessed Sacrament, for by it we may not only compleat all our Devotions, Crown and Hallow the rest of our Oblations, to God, but be Advanced also in parts of Practical Piety ; for tho' this and other Sacred Offices be perform'd in the Church, the Efficiency of them is not Circumscribed within those Walls, but follows the Devout Soul, throughout all the Occurrences of Humane Life.

C H A P.

C H A P. XII.

Further proper Instructions and Directions, for all such as are desirous and willing to Communicate, full of Comfort and Consolation, not only barely Inviting, but Wooing them to come to the Lord's Table, fitly prepared and adorn'd with a Wedding Garment.

THose that are desirous, and willing to come to the Lords Table, and partake of the adorable Mystery, representing Mystically in the Elements of Bread and Wine, his Precious Body and Blood, in Remembrance of his Death, till his coming again in Glory; it is very requisite, that they steadfastly believe that Christ was Crucified for them, and humble themselves by a serious consideration of their manifold Sins, considering about all that Christ worketh in them, that which his Word did promise them, Duely Meditating on his Passion and Resurrection, together

gether with his Glorious Ascension into Heaven there to be a Mediator, and Intercessor for them; that Dying here, they may rise again to a better Life, and Dye no more: Let such then prepare their Souls by Prayer, and their Bodies by fasting, some time before they Approach to this Mystery, and not rashly or unadvisedly run to it, least unworthily, as St. Paul says, *They Eat and Drink their own Damnation, not Discerning the Lords Body.*

Therefore let such as intend to Communicate, for a day or two before at least, consider seriously, and Examine themselves, search narrowly their Consciences, and humbly confess their Sins to God and be exceedingly Sorry from the very Ground and Bottom of their Hearts, for committing them; for by their so willfully Sinning they have Crucified the Lord of Life afresh, and put him to an open Shame, Trampling under their Feet the Blood of the Covenant, as accounting it an Unholy thing; they must bring their Bodies under by Fasting, and Mortifying the Lusts of the Flesh, with all their Affections to them, being moderate and sparing in Diet, putting away Evil Thoughts and Imaginations,

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Imaginations, and be Constant, at least in Morning and Evening Exercise of Piety, Charity, and all Christian Devotions; putting up suitable Prayers to God, to strengthen and confirm them, in Resolutions and Desires, Worthily to Communicate, often having these Words in their Minds, *viz.*

Lord make me such a one, as I ought to be, that coming to thy Holy Table I may obtain in my Heart, the Fruit which is obtained thereby in the Hearts of those that Worthily Communicate. And many other the like Expressions; with short Ejaculations preceded and followed by Meditations, Meditating and well considering how great a thing it is, each one is undertaking, even that which the Angels Adore, the Prophets have desired, and the Apostles Loved, the Martyrs imitated, and the Holy Men Coveted with unspeakable desire, to Honour, Love, and Unite them unto Christ by his Sacrament, and then each may say,

Moved with this Desire I study to Enflame my Soul more largely, by contemplating my ever adored Redeemers unspeakable Love, by calling to mind the Manifold Graces, the Pledge in his Sacrament brings with it, to the Soul of a Devout Communicant.

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In this weighty Affair, however let no Man Deceive himself with the shews of Repentance, not real and sincere, but again and again, let every one strictly Examine the State of his Soul, search and enquire out it's Weaknesses and Indiscretions, and all those Aptnesses, where it is Exposed to Temptation, that by finding out it's Diseases, he may the better find a speedy Remedy ; and by discovering its aptnesses, he may secure his present Purposes of Amendment, and so be Armed against Dangers and Temptations ; and this Examination, I have elsewhere hinted, must be a Mans own Act and Inquisition into his Life ; and when the finds wherein he has Offended, he must bewail himself, and be exceeding sorry for it. He that comes to this Blessed Feast must have on a Wedding Garment, that is, he must put on *Jesus Christ*, cloath himself in the Robes of his Righteousness, altogether putting off the Old Man with his Affections and Lusts.

And furthermore, the time Preparatory must be spent in Acts of Repentance, confessing our Sins, renewing our Purposes of Holy Living, Praying for Pardon of our Failings, and those Graces that may prevent

For the Blessed Sacrament 91

prevent the like Sadness for the time to come; rend'ring thereby the Souls of those Prepared to Communicate, more Adorned, and Trimmed up with Circumstances of Pious Actions; for considering the great Benefits Worthy Communicants are to Receive; nothing can fit them, but what can Unite them unto Christ, and obtain of him to present their Wants and Necessities to his Heavenly Father: For this Sacrament can be no otherways taken than upont he very same Terms they hope for Pardon of their Sins, and to gain Cœlestial Thrones, in a Kingdom that shall never fade away. For undoubtedly it is,

That the Celebration of the Holy Sacrament being the most Solemn Prayer, joyned with the Most Effectual Instrument of its Acceptance; must suppose them in the Love of God, and therefore to fit them for it they must do such Acts of Vertue, as may Build their Souls up in a Temple, fit for the Reception of Christ himself, and also a fit Habitation for the Holy Spirit to dwell in. They must also be in Charity with all the World; and therefore they must, before they Communicate, most especially Re-

member what Difficulties or Jealousies are between them and any one else, and recompose all Divisions, and cause right understandings between each other, offering to satisfy those they have Injured, and freely forgive such as have Injured them, without thoughts or Intentions of Resuming the Quarrels or Controversies when the Solemnity is over; for that is but to rake the Embers in Light and Fantastical Ashes: All the Fires of Hatred or Prejudice must be entirely Quenched, and a Holy Flame enkindled, leaving no Fire remaining but the Fire of Love and Zeal, and then the Altar of Incense will send up a sweet Perfume, pleasing in the Nostrils of the Almighty, and so make an Atonement for them.

If those, that purpose to Communicate, have any Scruples remaining, notwithstanding their best endeavours to prepare themselves, they ought to be satisfied before they come to the Lords Table; or else, they are liable to plunge themselves in more scruples by such a neglect; therefore let them beware to suffer no Scruple to keep them from the Holy Sacrament, that is not weighty and of moment, when they may be satisfied by a Spiritu-
al

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al Guide ; and that which seemed much, rightly understood, may appear much, and not significant enough to hinder them from so Blessed a Benefit ; for if a Groundless Scruple occasion any ones Absence from the Communion, then is his Absence Groundless, and consequently Sinful ; but if the Scruple be material and weighty, then ought the Party to be the more diligent in having it satisfied : For tho' it may justly keep him from the Sacrament till it be satisfied, yet so long as he suffers it to keep you thence, he deprives his Soul of the Benefit of the Heavenly Ordinance.

Let none then delay to have their Scruples Solemnly satisfied by some Discreet Minister, before whom the Party is to lay his Case plain and open without disguise or reservation, that a Judicious Guide of Souls, having a full Discovery of it, may be the better able to help the Party so enquiring to a Satisfactory Resolution, and either cause a present easiness of mind, or give such Direction as may enable the doubting Christian to remove it, and so restore to himself a serenity of Conscience, and be so far satisfied, that he may with Alacri-

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ty approach the Holy Table without any Let or Hinderance; for if his Conscience accuse him not, (God who is greater than his Conscience) and knoweth all things will not Condemn him.

These being the Material Directions to a due Preparation for the Receiving the Holy Communion, that no further helps may be wanting to the time of Approaching the Holy Table, I shall set down such Forms of Prayers and Devotions as may raise drooping Souls into an Extasie of Joy and Rapture, as may set them above the things of this World by Instilling Heavenly Comforts and Consolations into them.

CHAP. XIII.

The Necessity and Excellency of the Duty of Prayer and Devotion, with particular Forms of Prayer for every Morning and Evening in the Week, &c. Preparatory to the Holy Communion.

BEFORE I come to give particular Form of Prayers, I conclude it necessary

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cessary to say something of the Excellency of it, *viz.*

Prayer is a Duty expressly Commanded by God and our Lord Jesus Christ ; it is an Act of Grace and highest Honour, that we, Dust and Ashes, are Admitted to speak to the Eternal God, to run to him and lay open our Wants, to complain of our Burthens, to explicate our Scruples, to Beg Remedies and Ease, Support and Counsels, Health and Safety, Deliverance and Salvation.

To this God hath Invited us by many Gracious Promises of hearing us ; he hath appointed his most Glorious Son to be the President of Prayer, and to make continual Intercession for us to the Throne of Grace ; he hath appointed an Angel to present the Prayers of his Servants, and Christ Unites them to his own, and Sanctifies them, and makes them Effective and Prevalent, and hath put it into the Power of Men to Alter and Rescind the Decrees of the Almighty, which are of one kind, *viz.* Conditional, and concerning our selves and our final Estate, and many Instances of our Intermedial or Temporal, by the Power of Prayers ; for the Prayers of Good Men have saved Cis

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ties and Kingdoms from Ruin. Prayer has raised Dead Men to Life, stopp'd the Violence of Fire, shut the Mouths of Ravenous Lyons, hath altered the course of Nature, caused Rain in *Egypt*, and Drought in the Sea; it made the Sun go back, and the Moon stand still, the Rocks and Mountains to move, Cured Diseases without Physick, and caused Physick to do the Work of Nature, and Nature to do the Work of Grace, and Grace to do the Work of God; and it does Miracles of Accident and Event.

And yet Prayer, that does all this, is nothing but an Assent of the Mind to God, a desiring of all things fit to be asked, and an Expression of this desire to God as we can, and as Decently becomes us; and our unwillingness to Pray, is nothing else but a not Desiring, what we Passionately ought to desire, and long for; or in some Sense, if we do desire it, it is rather a choosing to miss our Satisfaction and Felicity, than to ask for it; and then if with such Lukewarmness or Unconcernedness we Pray, there is no greater Argument in the World of a Spiritual Danger and unwillingness; therefore when you Pray, Pray fervently with the highest

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est Zeal and Devotion, you can wing your Souls up, that they may pierce the Clouds and enter the highest Heavens, not to be turned away till the Almighty regard it, and Answer it with a Blessing; seeing Prayer is to no other end, than but a desiring of God to give us the greatest and best things we can need, and which can make us happy; it is a Work so Easie, so Honourable, and to so great Purpose, that in all the Instances of Religion and Providence (except only in the Incarnation of his Son) God hath not given us a greater Argument of his Willingness to have us Saved: Therefore above all, be fervent in Prayer, which carries you up to so high a Pitch of Happiness. And therefore not to be wanting to such as are desirous to Exercise and Improve in it, take a Taste of this Heavenly *Manna*; these Grapes of *Canaan*, as an Earnest of the Promised Land.

Monday Morning Prayer.

MOST Holy and Eternal God, Lord and
Sovereign of all the Creatures, I Hum-
bly present to thy Divine Majesty, my Self,
my Soul and Body, my Thoughts and my
E 5 Words,

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Words, my Actions and Intentions, my Passions and my Sufferings to be disposed by thee to thy Glory, to be Blessed by thy Providence, to be Guided by thy Counsel, to be Sanctified by thy Spirit, and afterwards that my Body and Soul may be received into Glory, for nothing can Perish that is under thy Protection, and the Enemy of Souls cannot devour what is thy Portion, nor take it out of thy Hands who art mighty to Defend it. This Day, O Lord, and all the Days of my Life, I Dedicate to thy Honour, and the Actions of my Calling, to the uses of Grace, and the Religion of all my Days to be United to the Merits and Intercession of my Blessed Saviour and Redeemer Jesus Christ, that in him, and for him I may be Pardoned and Accepted of thee, O most Just, Righteous, and Merciful Father of Angels and of Just Men made Perfect. Amen.

Monday Evening Prayer.

O Eternal and Almighty God, what shall I render to thy divine Majesty, for all the Benefits thou hast bestowed upon me: Thou art my Creator and Preserver, thou hast brought me from my Mothers Womb, and hast still followed me with thy Mercies, Blessings and Favours, thou hast

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hast kept me from many Dangers ,
and in Time of Trouble covered me un-
der the shadow of thy Wings ; There-
fore this Night, in full Assurance of thy
continued Goodness and Favours, Praising
and Adoring thy Holy Name, I safely
commit my self to the Care of thy Watch-
ful Providence: That being so preserved I
may arise to Glorifie thee in Body and Soul,
who art a God of Mercy and Everlasting
Kindness, which Grant I may do, I hum-
bly Implore and Beseech thee for the sake
of thy Dear Son Jesus Christ, my Blessed
Redeemer. *Amen.*

Tuesday Morning Prayer

O Lord most Holy, Mighty, and Glorious
God ! O thou that makest thy Praise to
be Sounded forth in the Mouths of Babes and
Sucklings, Instruct my Understanding, that I
may know thee, Inform my Mind, that I
may delight in thee, and Enlarge my Heart,
that I may truly seek thee, till I have
found thee : Replenish me with Spiritu-
al and Temporal Nourishment, that thereby
being Enabled, I may with Sincere Devotion
ever Praise and Adore thee ; and as my Frail-
ties will give me Power thro' thy assisting
Grace

The Weeks Preparation

Grace, so far to imitate the Example of thy Blessed Son in all Lowliness, Love, and Humility, that I may Rejoice to run the Race of Vertue, Piety, and Holiness, and in some good Measure Enlighten the World with Truth, as being Enflamed with the bright Beams of Divine Love, that doing good by all the ways I am able, I may in the end, passing thro' the Wilderness of this World, Arrive at the Heavenly Canaan, and Rest with thee to all Eternity. And this I most Humbly Beg, in and thro' the Merits and Mediation of Jesus Christ. Amen.

Tuesday Evening Prayer.

O Most Gracious and Merciful God, raise up my thoughts unto thee; increase my Faith, Hope and Charity, Warm my Heart with the holy Beams of thy Love, Purifie my Conscience with the Spirit of Sanctification: Grant this Night I may with full Affiance in thy Mercies rest securely under thy Protection, from all the Terrors that go abroad by Night, from all Temptations of the Wicked one, and from all Evil Thoughts and Imaginations which my depraved Nature is too apt to Entertain that being Refreshed with Moderate

For the Blessed Sacrament. 101

derate Repose, I may rise to Magnifie and Praise thy holy Name, thro' Jesus Christ, to whom with thee, and thy Holy Spirit, be all Praise, Might, Majesty, Glory and Dominion, now and for ever, World without end. Amen.

Wednesday Morning Prayer.

TO thee, O God, all Hearts are open, all Desires known, and from thee no Secrets are hid; so that if I would, I cannot hide my Sins from thy Sight, and now that I Humbly Confess my Sins to thee, it is not to Inform thy Infinite Knowledge and Wisdom, but to Obey thy Gracious Pleasure, and to make me capable of that Forgiveness, promised to all who with a hearty Sorrow confess their Sins; therefore with a true Contrition I own, I have grievously Sinned, and done Wickedly in thy Sight, I accuse my self of Innumerable wicked Thoughts and Desires. which I have conceived in my Heart; of Infinite, Corrupt, and Evil Words which I have uttered with my Tongue, of many ungodly and ungracious deeds which I have wrought with my hands; by all which I have justly provoked the Divine Majesty to Wrath and Indignation against me; but it is thy Nature and Property always to have
Mercy

The Weeks Preparation

Mercy and to forgive the Sins of them that are Penitent; Grant me therefore, O most Heavenly Father, the Grace of true Repentance; Create in me a Clean Heart, and Renew a right Spirit within me: Grant, I Beseech thee, I may Lament my Sins, whose Burden is Intol^erable, and whose Remembrance is so Grievous unto me; and for the future Enable me to Cease from Evil and Learn to do well, to cast away the Works of Darknes, and put on the Armour of Light, and to bring forth the Fruits of Repentance in Amendment of Life, to the Praise and Glory of thy Grace in Jesus Christ, my Blessed Redeemer. Amen.

Wednesday Evening Prayer.

O Most Merciful Lord God, Grant I Beseech thee, that I may bring the good Purposes I intend, when I come to thy Holy Table; grant I may bring them to good Effect, since with Sorrow of Heart I know I am frail, light and inconstant, turned with every Blast, Diverted with every Allurement, and ready to yield to every Temptation; but do thou, O God, who art the same Yesterday, to Day, and for ever, Graciously Impart some small Degrees of thy Unchangeableness to Establish

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my Understanding in Truth, and to keep it from the Snares of all seducing Spirits, that I may not be led away with the Errors of those who are cunning to Allure and Deceive ; fix my Irresolute and Wavering Will, and cause it faithfully to stick close unto that which is good ; let neither the Flatteries of the World, nor of my own Heart, so far work upon my Affections, as to draw me from that Entire Obedience, I resolve from this day forward to yield unto thy Word ; but Grant, that I may continue Stedfast, Immoveable, and always Abounding in the Works of the Lord, and by Patience and well-doing seek for, and in the end obtain Eternal Life ; Suffer not my own Weakness, nor the strength or number of Temptations to turn me from that Holy course upon which I have now resolved to enter, but Grant that I may ever hereafter serve and please thee in newness of Life ; to the Honour and Glory of thy Name, thro' Jesus Christ. *Amen.*

Thursday Morning Prayer.

O *Almighty God, seeing it is impossible without Faith to please thee, and whatever*

ever I do without Faith is Sin, Pour into my Heart this most excellent Grace of Faith, for it is thy Gift and not, my Procurement: Let thy Holy Spirit work in my Heart such a Faith, as may be Acceptable in thy Sight and let me not rest in a Dead Ineffectual Faith, but Grant it may be such as may shew it self in good Works, to Enable me to overcome the World, and conform to the Image of Christ, on whom I believe, that so at last I may receive the end of my Faith, even the Salvation of my Precious and Immortal Soul, thro' the Merits and Mediation of Jesus Christ, my Saviour and Redeemer. Amen.

Thursday Evening Prayer.

O Most Merciful God, who expectest no other return for all thy Mercies and abundant Favours to Mankind, but Praise and Thanksgiving; suffer me, O Lord never to defraud thee of so easie a Tribute, but let my Heart be ever filled with the Sense, and my Mouth with the acknowledgment of thy Mercies; it is a Joyful and Pleasant thing to be thankful: O Suffer me not, I Beseech thee to lose my part in that Divine Pleasure, especially Grant, that with Humble and Sincere Devotion,

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I may at present, and hereafter, with all Imaginable Thankfulness be accounted Worthy to celebrate the Memorial which thy Son hath Commanded to be made in Remembrance of his most Blessed Passion and Sacrifice, that by the Power thereof Represented (at the appointed time of receiving) before thy Divine Majesty, I and all the whole Congregation, may obtain Remission of our Sins, and be made partakers of all other Benefits, of his most precious Death and Passion : Grant that as often as thou vouchsafest me this so great a Blessing, so often I may thankfully receive it, and with an Affectionate and Devout Heart, offer up Thanks to thee for the same; and Grant that I may not only with my Lips, but with my Life, shew forth thy Praise, by Consecrating my self to thy Service, and by walking before thee in Righteousness and Holiness all the Days of my appointed time : And this I Humbly beg for the sake, and upon the alone Account of my Blessed Saviour Jesus Christ. *Amen.*

Fryday

Friday Morning Prayer.

O Heavenly Father, God of all Mercies and tender Compassion, who hast made of one Blood, and Redeemed by one Ransom, all Nations; suffer me not to harden the Bowels of my Compassion against any that partake of the same Nature and Redemption with me; but Grant I may have an Universal Charity towards all Mankind; give me, O Lord such a tenderneſs of Heart, that I may be deeply affected with all the External and Internal Calamities and Miseries of my Brethren, and diligently apply all my Abilities for their Support, and Relief, and Succour, and let thy Spirit of Love enter and dwell in my Heart, cast out thence Malice, Envy and Hatred, and all Uncharitableness; make me seek not so much to please my self as my Neighbour, for his Good to Edification, for thou hast Taught me O Lord, that all my doings without Charity are nothing worth; Pour then, I most Humbly Beseech thee, into my Heart, that most excellent Gift, without which whosoever Liveth is counted Dead before thee, O most Merciful Father Grant this and whatever else in thine Infinite Wisdom thou seeſt needful for me, for the sake of thy only well Beloved

For the Blessed Sacrament. 107

Beloved Son, Jesus Christ, my Blessed Redeemer. Amen.

Friday Evening Prayer.

O Most Gracious and Eternal God, helper of the Helpleſs, and Comforter of the Comfortleſs, the Hope of the Afflicted, and the Bread of the Hungry, the Drink of the Thirſty, and the Saviour of all them that wait upon thee; I Bleſs thee, Glorifie thy Name, and Adore thy Goodneſs, and Delight in thy Love, that thou haſt once more given me an opportunity to Dreſs up my Soul and prepare, for, as I humbly hope, Receiving Worthily the greateſt Favour I can receive in this World, even the Body and Blood of my deareſt Saviour; O take from me all Affections to Sin and Vanity, let not my Affections dwell below, but Soar upwards to the Element of Love, and Seat of God, to the Regions of Glory, and Inheritance of Jeſus; that I may Hunger and Thirſt after the Bread of Life, and for the Wine of Purify'd Souls, and may know no Love but the Love of God, and the moſt Merciful Jeſus. *Amen.*

Saturday

The Weeks Preparation

Saturday Morning Prayer.

O Most Merciful and Gracious God, thou Fountain of all Mercies and Blessings, thou hast opened thy Hand of Mercy to fill me with Blessings, and the sweet Effect of thy Loving Kindness; thou feedest me like a Shepherd, thou Governest like a King, thou bearest me in thy Arms like a tender Nurse; thou dost cover me under the shadow of thy Wings, even as a Hen doth her Chickens; thou Wakest for me, O my Blessed Lord, as a Watch-man; thou Providest for me as a Father, and thou Lovest me as a Friend, and art exceeding Merciful to me, and all that Love and Fear thee, And now, O Lord, thou hast added this great Blessing of giving me a near approach to thy Holy Table, let my future Conversation be, I Beseech thee, as one of thy Sheep Living in thy Holy Church, an Example of Peccateness, Charity, Humility, Patience and Justice; give me a firm Reliance upon thy Promises, a Holy Zeal for thy Worship, and a Sincere Obedience to all thy Commands; fill my Heart with Spiritual Joy, and for the future keep me from the Immoderate Cares of the World; and among all Disquiets here, give me that Peace which the World cannot give, nor take away from me, that I may Sing a

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load of thy Righteousness, and stand before thee with Joy and Gladness in the last Day, to Praise thee in the highest Heavens, World without end. Amen.

Saturday Evening Prayer.

BLESSED is thy Name, O Everlasting and most Merciful God and Father, who in all Ages of the World didst send Testimonies of thy Love to Mankind by thy Prophets, and Preachers of Righteousness and Miracles of Power and Mercy: Thou spakest by thy Prophets and saydst, I will help by one that is Mighty, and in fullness of time spakest to us by thy Son, by whom thou didst make the World, who by the Word of his Power sustains all things in Heaven and Earth; who was Born and Suffered Death for us, that by him we might live, and be Partakers of his Nature, and his Glories, of his Body, and of his Spirit, of Blessings of Earth, and of the Immortal Felicities in Heaven. Grant therefore, I most Humbly Beseech thee, for his sake, that I may be Account- ed Worthy to Approach thy Adoreable Presence. and receive Immortal Comforts in the Refreshing Beams of thy Love,
that

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that my Soul may Ever praise thy holy Name, World without end. Amen.

Sunday Morning Prayer in Adoration; or the Song of Angels.

HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come, Heaven and Earth, Angels and Men, Air and the Sea; give Glory, and Honour, and Thanks to him that sitteth on the Throne, who Liveth for ever and ever; all the Blessed Spirits, and Souls of the Righteous, cast their Crowns before the Throne, and Worship him that Lives for ever and ever! Thou art Worthy, O Lord, to Receive Glory, Honour, and Power, for thou hast Created all Things, and for thy Pleasure they are, and were Created; Great and Marvelous are thy Works, O Lord God Almighty; Just and True are thy Ways, Thou King of Saints; thy Mercies are Infinite, thy Mercies are Glorious, and I am not worthy, O Lord, to appear in thy Presence, at thy Holy Table, before whom Angels Veil their Faces; O Holy and Eternal Jesus, Lamb of God, who wert slain from the beginning of the World: Thou hast Redeemed us to God by thy Blood, out of every Nation, and hast made us unto our God Kings and

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and Priest ; and we shall Reign with thee for ever. Blessing, Honour, Glory and Power, be unto him that Sitteth on the Throne, and to the Lamb, for ever and. Even Amen.

CHAP. XIV.

Instructions Decently and Piously to carry, and orderly Behave your self, the Morning of the Day you are to Receive the Blessed Sacrament ; how you ought to Approach the Holy Table, behave and expresse your self at, and after you have Received the Holy Communion, whilst you remain in the Church, &c.

THUS having Rais'd your Soul to God by these, and such like exalted Devotions and Petitions, when the day of this Glorious Feast is come, lay aside all Cares and Worldly Incumberances, and Remember it is a Day set a part only to be appropriated to the good and Benefit of your Soul, a day of Traffick, and Enter-course with Heaven ; arise then Early, and give God Thanks and Praises for the approach

approach of so great a Blessing: Confess your own Unworthiness to admit of so Divine a Guest, then Remember and Deplore your Sins, which have rendered you so Unworthy, also confess Gods Infinite Goodness, and take your Refuge and Sanctuary there, and upon this place your Hopes, and Invite him to you with renewed Acts of Love, with Holy Desires, and Hatred of Sin, which is so much displeasing to him; nay, make Oblation of your self, wholly to be disposed by him to the Obedience of him, to his Providence and Possession, and pray him to enter and dwell there for Ever; and after this, with Holy Fear, Joy, and forwardness of Love, address your self to the Receiving of him Mystically, to whom, and by whom, and from whom, all Faith, and Hope, and Love, in the whole Catholick Church, both in Heaven and Earth is design'd: Him with whom Kings and Queens, and whole Kingdoms are in Love, and count it the greatest Honour imaginable to lay their Crowns and Scepters at his Blessed Feet.

Approaching, say in your Mind, I will go to the Altar of God, even to the God of my Joy and Gladness.

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13 For the Blessed Sacrament.

I will offer Thanks unto my God, and pay my Vows unto the most High.

O lamb of God, that takest away the Sins of the World, have Mercy upon me.

O Lamb of God, who takest away the Sins of the World, Grant me thy Peace.

Grant me, O Gracious Lord, so to Eat the Flesh of thy Dear Son, and to Drink his Blood, that my Sinful Body may be made clean by his Body, and my Soul wash'd thro his most precious Blood.

In this manner approaching the Table, when you see the Minister stand there, to Minister the rite of Consecration, then do as the Holy Angels do, who behold and love and wonder, that the Son of God should Condescend so Low, as to become Food to the Souls of his Servants, that he who cannot suffer any Change or Diminution, should be broken into pieces to enter into the Body, and nourish and support the Spirit, and at the same time remain in Heaven, whilst he Descends to you; that he who hath Essential Felicity should become Miserable, and Dye for you, and then give himself for ever to Redeem you from Sin and Misery; that by his Wounds he should procure health to your Sin-Sick Soul, that by his Affronts, and

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the many Injuries he received, he should Intitle you to Glory, by his Death he should bring you to Life and by taking Humanity on him, he should make you partake of the Divine Nature.

These are such Glories, that altho^o they are made so obvious, that each Eye may behold them, yet they are also so deep, that no thought can fathom them; but so it hath pleased him to make these Mysteries so sensible, because the depth and excellency of the Mercy is not Intelligible to humane Understanding, that whilst we are Ravished and Comprheaded within the Infiniteness of so vast and misterious a Mercy, yet we may be as certain and sure of it as of the things we See, and Feel, and Taste, and Smell; but yet it is so great we cannot rightly understand it.

These Holy Misteries indeed are offered to our Senses, but not to be placed under our Feet; they are sensible, but not common; and therefore as the Weakness of the Elements of Bread and Wine adds wonder to the Sacrament in an excellent manner, so let our Reverence and Venerable usage of them, add Honour to the Elements, and acknowledge the Glory of
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For the Blessed Sacrament. 115

the Myſtery, and the Divinity of the Mercy. Receive then theſe Conſecrated Elements with all Reverend Devotion and Humility of Body and Spirit; and do this Honour to them, that they be the firſt Food you Eat, and the firſt Drink that enters your Body that Day, unleſs in caſe of Sickneſs, or other great neceſſity; and that your Body and Soul, be both prepared to a Worthy Receiving with Abſtinance from Secular Pleaſures and Delights, that ſo you may have the better attended faſtings, and Preparatory Prayers; for if ever it be ſeaſonable ſtrictly to obſerve the Advice St. Paul gives, *That Married Perſons may abſtain for a time, that they may attend to Solemn Religion,* it is now required; for it is highly reaſonable, that the more Solemn Actions of Religion ſhould be attended without the Mixture of any thing that might diſcompoſe the Mind, and make it more Secular, or leſs Religious.

Remember from what has been ſaid, you muſt truly Repent you of your former Sins, ſteadfaſtly Purpoſing to lead a new Life.

To Have a Lively Faith in Gods Mercy, thro' Chriſt Jeſus, with a Thankful

Remembrance of his Death, and be in Charity with all Men, which will put you in Mind you are to make a perfect Resignation of your self to the Service of God in this Holy Duty.

In the Act of Receiving Exercise Acts of Faith with much Confidence and Resignation; believing it not to be common Bread and Wine, but Holy in their Use, Holy in their Signification, Holy in their Change, and Holy in their Effect; and believe, if you are a Worthy Communicant, that you do verily Receive Christ's most Holy Body and Blood, to all Effects and Purposes of the Spirit, as you do Receive the Blessed Elements into your Mouth, that with St. Thomas, *You put your Finger into his Hand, and your Hand into his Side and your Lips into his Fountain of Blood, sucking Life from his Heart*; and upon receiving the consecrated Bread, say to your self,

Lord I am not worthy that thou shouldest come under my Roof, but speak the Word and my Soul shall be Healed. Adding with the Priest,

The Body of our Lord Jesus Christ, which was given for me, preserve my Body and Soul unto everlasting Life. *A-*

men.

For the Blessed Sacrament. 117

men. And upon Receiving the Blessed Cup, say

What Reward shall I give unto the Lord for all the Benefits he hath done unto me : I will take the Cup of Salvation, and call upon the Name of the Lord.

Adding with the Priest, *The Blood of our Lord Jesus Christ, which was shed for me, preserve my Body and Soul unto Everlasting Life. Amen.*

Dispute not concerning the Secret of the Mystery, and Nicety of the Manner of Christ's Presence ; but let it suffice, that if you Worthily Communicate, Christ shall be present to your Soul, as an Instrument of Grace, a Pledge of the Resurrection, as the Earnest of Glory and Immortality, and a means of many Intermedial Blessings, even all that are necessary for you, and are in order to your Souls Health, and your Salvation ; and to make all this good to you, there remains on your part nothing necessary but a Holy Life, and a true Belief of all the sayings of Christ, among which Indefinitely Assent to the Words of Institution, and believe that in the Holy Sacrament Christ gives thee his Body and his Blood Mystically, and he that so believes, needs not Intangle his

Faith by disbelieving his Sense. Then Meditate in this, or the like manner, on the Happyness of a Religious Life, the better to Confirm you.

Meditation.

I have formerly accounted the Spirit of a Christian to be a Melancholly Spirit, and the ways of Holiness only unpleasant Paths leading to the Deserts of Retiredness; but now I see plain they have hidden Manna, which the World knows not of, Glorious Joys, which Strangers do not meddle with, and the closer and Exacter they walk, the fuller and sweeter are their Joys; formerly the very thoughts of my parting with my Pleasures, to Embrace Soul-Humbling and Self-Denying Duties, were grievous to me; but now, I Bless my God, I can say, O how sweet it is to want my former Sweetness; it is now my Rejoycing to be without my former Joys; for now I plainly discern, there is a way in the way to Heaven, and that one look of Faith, one Smile of Christ, one Glance of Heaven, one Grape of *Canaan*, one Glimpse of the Immortal Crown of Glory, yields more Sweetness, Comfort,

For the Blessed Sacrament. 119

Comfort and Contentment, than all the Pleasures and Delights the World Affords; the very gleanings of Spiritual Joy, is better than the vintage of Carnal Delight. Let no one then stand off for want of Pleasure, for here he shall not lose them, but only change them for those of more exceeding Weight and Moment than a Thousand Worlds, like this we live in, are able to afford.

After this Meditation, or the like, having Communicated, stay in your place, or as there is need, retire to give place to others into some convenient Pew within hearing, and express your self thus, as you go from the Table Bowing, &c.

To thee, O King, Immortal, Invisible, and only Wise God, be Honour and Glory now and for ever. *Amen.*

And whilst others are Communicating you may use these short Meditations, or the like, *viz.*

Happy are those Servants, that when his Lord Cometh, he shall find thus doing.

Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you, if any one defile the Temple of God, him will God Destroy.

The Weeks Preparation

Behold thou art made whole, Sin no more, least a worse thing come unto thee.

Be ye Followers of God, as dear Children, and walk in Love, even as Christ Loved us, and gave himself an Offering and Sacrifice of sweet Saviour to God for us.

After this, Proceed to this Thanksgiving, Thou, O my most Merciful God, hast Comforted my Soul, thou hast Strengthened and Refreshed me with thy Blessings, and Rejoyced my Heart with the Tokens of thy Love; O how Sweet are thy Comforts? How Ravishing are the Effects of thy Goodness towards them that Love and Fear thee? Amazing and Wonderful is it! Thou hast Condescended to treat me, a vile Wretched Sinner, at thine own Table, and fed me with the Bread that came down from Heaven; wherein am I better than those, to whom thou do'st not grant this Favour? It is not my Merit, but because thou wilt be pleased to be Glorify'd, in doing good to the most unworthy. Thou hast this Day made me a happy Example of thy free Grace and Bounty; O my God, Vouchsafe me this Favour also, that thro' the whole Course of my Life, I may
give

For the Blessed Sacrament. 121

give thee Praise and Glory ; and that the due Sense of thy Mercies may render me unfeignedly thankful, and that my thankfulness may appear in my Care to walk before thee in Holiness, Sobriety, and Righteousness all the Days I shall live upon Earth. *Amen.*

Fail not, for this great Benefit and Mercy received, according to the Custom of Pious and Devout People, to make an Offering to God for the use of Religion and the Poor according to your Ability ; for when Christ Feasts us with his Blessed Body, &c. it is but very reasonable we should Feast the Poor, who have right to the same Promises, with Temporal Sustenance, whom we may reasonably term Partakers of the same Sacrament, and Partners of the same Hope, and cared for under the same Providence, and descended of the same Parents, and whose Father God is, and Christ is their Elder Brother ; and if you chance to Communicate where this Religious Custom is not observed, publickly supply that want by your private Charity, however, offer it at Gods Holy Table, at least by the private designing it there.

Chap.

CHAP. XV

Directions how you ought to spend the remaining part of the Day, &c. With Holy Ejaculations, Divine Raptures, Meditations, and Prayers, suitable to the great Work you have undertaken, towards the working out your Salvation, &c.

AFTER you have Communicated, and are retired with firm Purposes to lead a new Life, Pray and give Thanks for all the Estates of Men, for they also have an Interest in the Body of Christ, whereof they are Members, and you consequently (in Conjunction with Christ, whom so lately you have received) are more fit to Pray for them in that Advantage, and in the Celebration of the Holy Sacrament, that so has been Represented to God; give thanks for the Passion of our dearest Lord remember all its parts, and all the Instruments of your Redemption, and beg of God, that by a Holy Perseverance in well doing, you may from Shaddows, pass to Substance

For the Blessed Sacrament. 123

Substance, from the Typical Sacrament, and Transient, to the Real and Eternal Supper of the Lamb of God, slain for our Sins from the Foundation of the World.

And to bring this to pass to your endless Comfort, let Christ dwell in your Hearts by Faith, and Love, and Obedience, and Conformity to his Life; as you have taken Christ into you, so put him on you, that you may be Clothed with his Righteousness; Conform every faculty of your Soul and Body to his Holy Image and Perfection: And for time to come keep your Mind steadfastly fix'd on what you have been about, and betaking your self to some Secret place, set before God the Father, the Holy Sacrament of Christ our Lord, in what ever he has suffered, alledging his Merits to weigh down and balance our Sins, and say,

Behold, O Eternal Father, thy Son whom of thine Infinite Love thou hast sent from Heaven into Earth, that he might be Incarnate, and after many sharp Pains and Sufferings, be made capable to die for the Sinful Race of Mankind.

Behold, O Father, what great things he hath Done and Suffered for me in the Wilderness,

Wilderness, Preaching, in Fasting, in Praying, in Journeying, in Persecution, in Hearing Blasphemies, in Sustaining Injuries and Reproaches, in being Betrayed, and Suffering even Death it self.

Behold him, O Father, on the Bloody Cross, with his Hands and Feet pierc'd thro', Bowing his Sacred Head, and giving up the Ghost.

Behold the Blood and Water flowing from his Wounded Side, to wash away the Sins of such as faithfully believe on him, and obey his Gospel.

Behold the Heavens and the Earth Mourning after their manner of Love, and consider with what manner of Love, he hath Loved Poor, Miserable and Forlorn Mankind; and by all these Sufferings take Pity on me, tho' but Frail Dust and Ashes; thro' his Merits, Death and Passion, who is thy Beloved Son, in whom thou art well pleased.

Do not instantly, upon your return from Church, return to the World; but turn your Minds, from secular Thoughts, and your Eyes from wandering after Vanity; and let the Remaining part of the day at least, be like a post Communion, or after Office, Entertaining your Blessed Lord with all the Caresses and Sweetness
of

For the Blessed Sacrament. 125

of Love Colloquies, and Enter-courses of Duties and Affection, acquainting him with your Needs, and opening to him all the Inmost Secrets of your Heart, with often Ejaculations and acts of Entertainment, to so Glorious and Beloved a Guest.

Turn unto Christ with all Thankfulness for his Benefits, and Open to this Holy Physician all your Infirmities, and all your Falures, as to the most Gentle and Compassionate Lord, desiring him to Minister a Sovereign Remedy, that you relaps not again, or at least so often as before, and especially Pray, that he would Grant you Grace, that you may hereafter receive him yet more Worthily; often Contemplate, Meditate, and Pray, Hear and Read Gods Word, and strive all you can to Mortifie the Lusts of the Flesh, Praying fervently against Temptation, and seeking all manner of occasion to avoid Offending your Maker in Word, Thought, or Deed, least being carried away by the Temptations of the Flesh, and the Alurements and Vanities of the World you by degrees forget and neglect your Vows and Promises of Amendment, and fall into a worse State than before, Provoking God to hasten over your Day of Grace, and leave you to the hardness of your
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Heart and Impentieney ; and therefore to keep close with your Conscience, and be careful of your ways, that your Feet slide not, read often over one or other of these short Prayers.

First Prayer.

I Have gone astray, O Infinite and Eternal God of my Soul, and Father of all Spirits, I have departed from thee, for which I Repent me from the very bottom of my Heart, and returning with the Prodigal, after many Miseries, having been so kindly received into the Arms of thy Love, I will depart from thee no more: Lord keep me in the right Way, and the Path of thy Truth, that I may ever Praise and Adore thy Holy Name.

Second Prayer.

O LORD who art Worthy of Infinite Love and Glory, I humbly Repent me that I have offended thy Divine Majesty, and fully purpose to lay down my Life ere I will any more fall into the like grievous Sin and Disobedience. Spare me now, I Beseech thee, and Pardon all my Iniquities

For the Blessed Sacrament. 127

ties and Transgressions, that being Purged and Cleansed in the Rich Redeeming Blood, that was shed for the Health of my soul, I may no more Pollute or Defile my self, but present my Body and Soul, Blameless, a living Sacrifice before thee in this Life, and so have access (when I shall put off these Robes of Mortality) into thy Everlasting Kingdom. *Amen.*

Third Prayer.

O most Merciful and Loving Lord God I execrate and detest my Sins, I resolve to Sin no more so grievously against thy Divine Majesty, it highly displeaseth me, O King of Glory, that I have Offended so Loving and Gracious a God; and therefore prostrate to the Dust before thee with Shame and Confusion of Face: I Repent me of my Mis-doings from the Ground and Bottom of my Soul. Thy Sacrifice, O God, is a Broken Heart, and a Broken and Contrite Spirit thou wilt not Despise; therefore Create in me a Clean Heart, and Renew a Right Spirit within me, that I may Sing aloud of thy Righteousness, and stand before thee with Joy and Gladness in the last Day to praise thee

thee in the highest Heavens, World without end. *Amen.*

After this it will be proper Seriously to Meditate before you close the Day with your Evening Prayer, which you may do in this exalted and excellent manner.

A Divine Mediation, or thoughts.

O Merciful Lord what couldest thou do more for me, and for my Good, that thou hast not done? Thou hast taken my Nature upon thee thou art the hidden Manna to my Soul, the taste whereof is sweet unto it. Why do I then wander after such variety of things wherein there is no Profit? Consider then, O my Soul, if there be any thing Desirable, Profitable or Delectable in the Creatures, thou may'st find it all, and ten thousand times more, in thy Gracious God, and in thy Christ, who is the Center of all Blessings. Art thou Captivated? He is thy Redeemer. Art thou Wounded? He is thy kind *Samaritan*. Art thou broken Hearted? Go unto Christ and he will bind up thy Wounds. Art thou Sick He is thy Physician.

For the Blessed Sacrament. 129

an. Art thou Persecuted ? He is thy Refuge.
Art thou Hungry or Thirsty ? He is thy
Living Bread, and the Flowing Stream.
Art thou Weary ? He is thy Rest. Art
thou in Want or Poverty ? He is an inex-
haustable Treasury. Art thou in Disgrace ?
He is thy Honour. Art thou dull and hea-
vy ? He is a Quick'ning Spirit. Wouldest
thou have Grace ? He is the Fountain.
Wouldest thou have Heaven ? He is the
Way. He shall Guide thee by his Coun-
sel, and after receive thee unto Glory.
Let that Mans Name therefore be Writ-
ten in the Dust, that leaves the pure
Fountain to quench his Thirst at a bro-
ken Cistern. Why, my Soul, wilt thou
gather Drops of Honey from so many Dy-
ing Flowers as the Momentary Pleasures
of the World are, when thou mayest sa-
tisfy thy self with Streams of Sweetness,
flowing in the Living Jesus, even Well-
springs of Life and Pleasures for ever
more ? Then for this great Pearl of Price,
sell all the rest and be Rich and Happy
here and to all Eternity.

Sunday

Sunday Evening Prayer.

O Eternal God, Father of Men and Angels, who hast Established the Heavens and Earth in a wonderful order, making Day and Night to succeed each other : I make my Humble Address to thy Divine Majesty, Begging of thee Mercy and Protection this Night and for ever : O thou who from all Eternity do'st Behold and Love thine own Glories and Perfections Infinite, and hast Created me to do the Work of God, after the manner of Men, and to serve thee in this Generation, and according to my capacity, give me thy Grace, that I may be a Curious and Prudent spender of my time, so as I may best prevent or resist all Temptation, and be profitable in my Generation, and by discharging all my Duty, may Glorify thy Name : Take from me, I most Humbly Beseech thee, all Slothfulness, and give me a diligent and Active Spirit, and Wisdom, to chose my Employment, that I may do Works Proportionable to my Person, and to the Dignity of a Christian, and may fill up all the Spaces of my Time with Actions of Religion and Charity ;
that

If on the Blessed Sacrament. 131

that when Satan Assaults me, he may not find me Idle, and my dearest Lord at his suddain coming may find me busie in necessary Pious and Lawful Actions, improving the Talent intrusted to me, by thee my God, that so I may enter into the joy of my Lord to partake of his Eternal Felicities, even for thy Mercies sake, and for the sake of my dear Saviour and Redeemer. *Amen.*

C H A P. XVI.

Proper Rules and Directions for a due and Holy Obsevance, in strictly keeping the Lords Day; when we do not Communicate.

AS for the Lords Day, seeing it is set apart as a Holy Day more immediately to Gods Worship, by all the Primitive and Modern Christian Churches, it ought as well when we do not as when we do Communicate to be strictly Observed above all other days, for the rest; God, in Compassion to our needs and necessities has freely allowed us the use of, to follow our Lawful Vocations, and reserved only one in seven to himself, as more peculiarly

peculiarly set a part from the Rest for his Worship ; we must therefore Condemn our selves of a Monstrous ingratitude, if we do not chearfully allow it, to the ends and purposes he designed it ; for on that Day, resting from our ordinary Business, we have nothing else to do but join together in Praising and Magnifying his Holy Name for all the Favours and Benefits he bestows upon us, that so they may be continued towards us, for our present Support, and Eternal Comfort and Consolation.

In the First place then, Laying aside all but what the needs of Nature require, after our Morning Private Devotions, go to his House with Joy, and lift up our Souls to him in the Publick Congregation, encouraging our Servants and Children to do the same by Admonition and Example, putting all Worldly Business out of our thoughts, and behaving our selves Reverently and Devoutly at Prayers and Sermon.

Secondly, Let our Prayers, Meditations, and Ejaculations, be more Frequent and Earnest ; Breathing and Panting after the Everlasting Sabbath of rest.

Thirdly, Let our Actions, Words, and Thoughts,

For the Blessed Sacrament. 133

Thoughts, tend only to things Divine, altogether forbearing Riot, or Excess in Meats or Drink, not so much minding Apparelling the Body, as Dressing up the Soul in the Robes of Righteousness, to meet the Glorious Bridegroom, even the Lord Jesus, in his Holy Place, who is the Spouse of the Pious Soul.

Fourthly, Let us be careful Modestly to reprove such as are Careless and Indifferent, and Admonish them of their main Duty, laying before them the hazard they run, and the Displeasure they incur, to the Ruin of their Precious and Immortal Souls, in presuming to break the Day set apart for Gods more peculiar Worship, and rob him of his Honour.

Fifthly, Begin and conclude this Day with Suitable Prayers, and Bless Gods Holy Name for the great opportunity he has put into your hands to serve him, not thinking the hearing of his Word tedious, nor the Day too long, but render him this, or such like Thanskgivings for so Blessed an opportunity.

We Praise thee, O God, we acknowledge thee to be the Lord; all the Earth doth worship thee, the Father everlasting, to thee all the Angels cry aloud, the Heavens and all the Powers

Powers therein; to thee the Cherubims and Seraphims continually do cry Holy, Holy, Holy, Lord God of Sabbaths, &c.

C H A P. XVII.

The Nature and Efficacy of the Three Great Essentials of the Christian Religion, necessary to our Salvation, viz. Faith, Hope, and Charity.

HAVING Guided, or Led you thus far in your way to Heaven and Happiness, I now come to fix in your Mind a firm Ground of Faith, Hope, and Charity; and of these in their Order.

First, Know then that Faith is the Evidence of things not seen, as *St. Pauls* tells us, as being that whereby in Relation to Sacred matters, appertaining to the Christian Religion) we believe things we see not, and is Manifested to be the pure Gift of God. Firmly to believe in this kind, is to think upon a thing with consent to that thought; as when you think the Son of God was Born of a Virgin, and took Mans Nature upon him, and consentest to that thought, and thus proceeds, and is abundantly strengthened

For the Blessed Sacrament. 135

strengthened by the Light of Grace in a true Believer. There may indeed be a Superficial Belief that is commonly Faint Weak, and Dying, but this is no Grounded Faith, as being a bare Belief without any steadfast Root in the Heart, and is apt to Wither and Change upon every extraordinary occasion; but firm Faith well rooted and watered by Gods Grace, is an Immeovable Plant growing up unto Life; and by it the Lord Jesus Christ, who is the Foundation of Blessedness, dwelleth in the Hearts of the Believers.

Secondly, Hope is a lower degree than Faith, being only a desire of those things we expect and wish for, not having them yet in Possession, or no certain Assurance of them, as when you hope you shall be happy in the World to come, or that you are in Gods Favour, and your Sins Pardoned; and this Hope is attended with Patience and Contentedness, bearing up your Soul in Trouble, and is the only Antidote against Affliction; and this Hope is placed between two Extrems, the one being the highest, which is the Ineffable Assurance of Eternal Blessedness and the other the lowest and Basest, which is a Despairing in Gods Mercy for Salvation.

But

But the more that a Man approaches to the first Extream, the more he Rejoyces, as being freed from the latter, and the more perfect is his Hope. As for the definition of Hope, it is by that which we Hope, and look for eternal Blessedness, and it has two Objects, first the enjoying Gods Presence; and secondly, all the necessary means to come unto the clear seeing and enjoying God, and these Means are the help of Gods Grace, Faith Unfeigned, Charitable Deeds, and Agreeableness unto God; and all we Hope for, we ought to Crave with Prayers and Incessant Implications, as Remission of Sins, Regeneration and Newness of Life, Increase of Grace and Vertue, and the like; but as for our hope of Temporal things, let us lay no great stress upon it, for if we seek the Kingdom of God, and its Righteousness, all these shall be added to us.

Thirdly, Charity is so excellent in conducing to a Holy Life, that St. *Paul* without it Accounts Faith and Hope of low Esteem; it is a Vertue which is Loved for thee Love of it self, and our Neighbour, for the Love of God, or in God, for he that wanteth Charity, hath nothing in him to obtain Everlasting Life, for it is given when the holy Spirit entereth into the
Heart

For the Blessed Sacrament. 137

Heart and constrains us to Love God for his own sake, and our Neighbour for Gods sake. To love God for his own sake, is to Love him for himself, and because he is God ; and this must be done with all our Hearts our Souls and Strengths, fearing in all things to Offend, and striving in all things to Please him. To Love our Neighbour as he is Gods Creature, and to do all the good we can, striving to Live in Peace, Perfect Love, and Charity, and so the God of all Peace shall in the end Crown us with the fullness of his Love and Favour, which is in it self everlasting Life.

The Signs of a True and Well-grounded Faith.

NOW it will be needful for the better carrying you on in a good State of Life, that I somewhat further Illustrate and Enlarge on these Divine Vertues, and main things necessary to Salvation ; and first of Faith, what are the true Signs of it may be known to abide in us.

The true Signs then of Faith, are an earnestness and vehemency in Prayer, for

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it is morally impossible, we should heartily believe the things of God and the Glories of the Gospel, and not importunately desire them, for every thing is desired according to our Belief of its Excellency and Possibility.

Another main Sign is, when we do nothing for vain Glory, but wholly for the Interest of Religion; and these Articles we believe, valuing not at all the Words of Men, but the Praise of God, to whom by Faith, we have Surrendered up all our Intellectual Faculties.

Again, a Third Sign is, to be content with God for our Judge, for our Patron, for our Lord, and for our Friend; desiring God to be all in all to us, as in our Understanding and Affections we are wholly his, even to a Stranger upon Earth in our Affection, and to have all our Thoughts and principal Desires fixed upon the matters of Faith, and things of Heaven.

An Act of Hope.

THIS is to rely upon God, with a confident expectation of his Promises, ever esteeming that every Promise of God is a Magazine of all Grace, and Relief

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lief which we can need, in that instance for which the Promise is made; every Degree of Hope is a Degree of Confidence.

Secondly, It is to esteem all the danger of an Action, and the possibilities of miscarriage, and every cross accident that can interven, to be no defect on Gods part, but either a Mercy on his part, or a Fault on ours; for then we shall be sure to trust in God, when we plainly perceive him to be our Confidence, and our selves; the cause of all Mischances, for the true Hope of a Christian is Prudent and Religious.

Hope truly placed and grounded makes us Rejoice in the midst of all misfortunes, or seeming sadness as well knowing that this may Work for our Good, and will so if we be not wanting to our selves; this is a direct act of Hope to look thro' the Cloud, and look for a Beam of Light from God; and this in Scripture is called rejoicing in Tribulation, when the God of Hope fills us with all Joy, believing every degree of Hope brings a degree of Joy to bring down to us or raise our souls to the things we desire or hope for.

Perseverance is the Perfection of the Duty of Hope and it's last Act, and so long

long as our hope continues, so long we go on in Duty and Diligence, but our Hope however must be of just and honest things fitting for us to hope for, and also Moderate proportioned to our State and Stations, whether it be for Gifts or Graces, or Temporal Favours, for it is an Ambitious hope to hope for things never likely to be granted, or attained, and that hope instead of a Pious Hope, is Injurious, if not Sinful, and is usually in Scripture called vain hope, and therefore to be avoided, because it is worse than none at all.

An Act of Charity.

Charity, in its Acts and Offices, is perfect Love, and there can be but two things that Creates it in us, and these are Perfection, and Usefulness, to which, on our part, answer Admiration and Desire, and both these are Centered in Love; and for the Entertainment of the first, there is in God an Infinite Nature, Immensity, or vastness, without Extention, or Limit, Immutability, Eternity, Omnipotence, Omniscience, Holiness, Dominion, Providence, Bounty, Mercy, Justice, Perfection in himself, and the end to which all things and
all

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all Actions must be directed, and will at last Arrive. The consideration of which may be height'ned if we consider our distance from all the Glories, *viz.* our smallness and Inconsistency, our Nothing, our Age like a Span, our Poverty, our Weakness and Ignorance, our Inadvertency and Inconsiderateness, our Diffabilities and Dissaffections to do good, with many other things that render us Inconsiderable; and therefore our help only remaineth in God, who is the Object of all Love, and the Author of Goodness, Glorious and Amiable in himself and in all his Attributes. How then can we choose in the highest degree to Love him, who is a Torrent of Love, of all Pleasures and Delights, and has all that Man can desire in him, even in his own way; for to the Voluptuous, he is a Stream of Pleasure, and to the Ambitious a Fountain of Honour, to the Covetous, an Inexhaustible Treasure.

Our Vices are, we Love with Fantastick Pleasure, and Images of Perfection, which are truly and really to be found no where but in God, and therefore our Vertues have such proper Objects that it is reasonable they should all turn into Love; for certain it is, that this Love will turn

all into Vertue, and then Love, that does all things to please the Beloved Person, will not fail to do his Pleasure in performing all his Commandments; and this is one of the greatest instances and arguments of our Love that God requires of us; for this is the Love of God that we keep his Commandments.

Great Love is pliant and inquisitive in the Instances of its Expression.

Love is always Liberal and Communicative; and Charity, which is Love, hopeth all things, endureth all things; Love is Patient and Content, &c.

Love endeavours for ever to be present to Converse with, to Enjoy, and to be united with its Object.

True Love in all Accidents looks upon the Beloved Person and indeed If we Love God, who is Worthy of our highest Love, we must consequently Love our Neighbour, be Kind, Pitiful, Merciful, and Charitable to all our Fellow Creatures, and then the Love of God will dwell in us, *For he as St. John says, that says he Loves God and Hateth his Neighbour, is a Lyar, and the Truth is not in him; for if he Loves not his Brother, whom he hath seen, how can he Love God, whom he hath not seen*

CHAP. XVIII.

*Comfortable Considerations to move us
to Love God for the Benefits we do,
and may receive, to wean us from the
World, &c.*

WHEN a Man considers with himself, that he is the Noblest Creature in this World, Formed by Mature Deliberation, and placed as Lord over all inferiour Beings, and that Angels Wings are made subservient to him, to Protect him, and take care of him, with innumerable other Advantages, what should make him basely start aside, and Transgress the will of his Maker, when he Wills nothing but for his good? Why should he foolishly spend his Time, and destroy his Health, and waste what should moderately support him in the pursuit of sordid Lusts? Why should he grasp Dirt for Silver, and Mire for Gold, when the inexhaustible Riches of the Kingdom of Heaven are held out to him upon easie Terms? Is he desirous of a Kingdom? There is one promised that shall have no end.

Does his Ambition reach at a Crown ? There is held forth to him a Crown of Glory. Wou'd he have a Scepter ? There is a Scepter of Righteousness ? Would he Gratifie his Appetite. There is hidden Manna, and the Water of Life. Would he have the Conversation of a true Friend ? There is the Lord Jesus, who laid down his Life to save him from Eternal Death and Destruction, covering him with his Bleeding Wounds, from his Incensed Fathers Wrathful Indignation against Sin in Man. Would he have good Company ? There he may enjoy the Fellowship of Saints and Angels, Patriarchs, Apostles, and Martyrs, and all the Holy Men and Women departed this Life in the true Faith and Fear of God, in Jesus Christ.

Who, in this Case, then would neglect such desirable and unspeakable Blessings, enough to satiate a Boundless Ambition, and slight so many opportunities, and so many good Motions of the Spirit, that should lead us into the way of all Truth, which is the only Path that can bring us to the Enjoyment of them ?

CH A P. XIX.

*Prayers on several Occasions, inducing
to a Pious and Holy Life.*

*A Prayer Preparatory to the hearing
Sermons, &c.*

OHOLY, Allwise, and Almighty God
with all low Prostration I Humbly
Beseech thee open to the Ears of my un-
derstanding, that I may so hear thy Word
as to Practice it in my Life and Conver-
sation. Grant, O most Merciful Father,
that it may be a Light unto my Paths, and
a Lanthorn to my Feet, that I may walk
Justly and Uprightly before thee. O most
Gracious God, Banish all Wandering
Thoughts out of my Mind, that draw me
aside from due Attention to my Duty in
Devotion, and the Heavenly sound of thy
Gospel, and to Evade the good Motions
of thy Holy Spirit, and so, O Lord, fix the
Truth in my Heart, that I may not fall into
Error, but being supported by thy Divine
Grace, I may so live, that when I come to

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dye, I may pass into an Everlasting Sabbath of Rest, thro' the Merits and Mediations of Jesus Christ, my ever Blessed Lord and Saviour. *Amen.*

A Prayer for your self and others.

O HOLY Father of Spirits, who by thy Word of Power madest all things out of nothing, and with the same Facility dost sustain them, I most humbly beseech thy Divine Majesty to give me an understanding Heart, that I may rightly Contemplate and admire the wonderful things thou hast done for the Children of Men, and so Sing forth thy Praises. Bless me, O Lord, and keep me, and all that trust in thee, in thy true Faith and Fear, so that I, and they, being brought up in the ways of Vertue, and having a true sense of thy Threats and Promises, that I and all Christians may avoid doing Evil, and Assuredly place our Trust and Confidence in thee, for our present Support of our Body, and the Spiritual Nourishment of our Souls. O Instruct me in that Knowledge which can make me Wise unto Salvation, that so I may ever Bless thy Holy Name, for thy Mercies abundantly bestowed

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stowed on me, thro' Jesus Christ my ever
Blessed Lord and Redeemer. *Amen.*

A short Family Prayer.

VISIT, I Beseech thee, O Lord, this
Habitation with thy Mercy, and me
with thy Grace, and let thy Angels pitch
their Tents round about and dwell here,
that no Illusion of Night may abuse us,
that the Spirits of Darknes may not come
near to hurt us, no evil or sad Accident
oppress us, and let thy Eternal Spirit dwell
in our Souls and Bodies, filling every cor-
ner of our Hearts with Light and Grace.
Let no deed of darkness overtake us, and
thy Blessings, most Merciful Father, be
upon us for ever; and this we beg for the
sake of Jesus Christ our Blessed Lord and
Saviour. *Amen.*

A Prayer of Resignation at evening.

INTO thy Hand, most Blessed Jesus, I
commend my Soul and Body, for thou
hast Redeemed both with thy precious
Blood; so Bless and Sanctifie my Sleep
unto me, that it may be Temperate, Ho-
ly, and Safe, a Refreshment to my wearied

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ed Body so to enable it to serve my Soul that both may serve thee with never failing Duty. O let me never Sleep in Sin, or Death Eternal, but give me a Watchful and Prudent Spirit, that I may omit no opportunity of serving thee; that whether I Sleep or Wake, Live or Die, I may be thy Servant, and thy Child, that when the Work of my Life is done, I may rest in the Bosome of my Lord, till by the Voice of the Arch-Angel, the Trump of God, I shall be Awakned and called to sit down and Feast in the Eternal Supper of the Lamb. Grant this, O Lamb of God, for the Honour of thy Mercies and the Glories of thy Name, O most Merciful Saviour and Redeemer, Jesus Christ.

*A Prayer for Prosperity and Success
in our Affairs*

O Eternal God, who hast made all things for Man, .and Man for thy Glory, Sanctifie my Body and Soul, my Thoughts and my Intentions, my Words and Actions, that whatsoever I shall Think or Speak or Do, may be by me designed to the Glorification of thy Name; and by thy
Blessing

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Blessing it may be successful and effective in the work of God, according as it can be capable: Lord turn my Necessities into Vertue, the Works of Nature into the works of Grace, by making them Regular, Temperate, Subordinate, and proper to the Ends beyond their own Efficacy; and no Pride or Self-seeking, no Covetousness or Revenge, no Impure Mixture or unhandsome Purposes, no little Ends and low Imaginations, Polute my Spirit an unhallow any of my Words and Actions, but let my Body be a Servant of my Spirit, and both Body and Spirit, Servants of Jesus Christ, that doing all things for thy Glory here, I may be Partaker of thy Glory hereafter, thro' Jesus Christ our Lord.
Amen.

A Prayer against Temptation to private Sins; &c.

O Almighty God, Infinite and Eternal, thou fillest all things with thy Presence and by thy Power; in Heaven by thy Glory, in Holy Places by thy Grace and Favour, in the Hearts of thy Servants by thy Spirit, in the Consciencies of all
Men

Men, by thy Testimony and Observation of us. Teach me to walk always in thy Presence, to fear thy Majesty, to reverence thy Wisdom and Omniscience, that I may never dare to commit any Undecency in the Eyes of my Lord and my Judge, but that I may with so much Care and Reverence demean myself, that my Judge may not be my Accuser, but Advocate, that I expressing the belief of thy Presence here by careful Walking may feel the Effects of it in the Participation of Eternal Glory, thro' Jesus Christ. Amen.

A Prayer to implore Gods Blessing on us.

O Thou Gracious Father of Mercies, Father of our Lord Jesus, have Mercy upon thy Servants, who Bow down our Heads, and our Knees, and our Hearts to thee ; Pardon, and Forgive our Sins, give us the Grace of holy Repentance, and a strict Obedience to thy holy Word ; strengthen us in the Inner-Man with the Power of thy Holy Spirit, for all the parts and Duty of our Calling and Holy Living. Preserve us for ever in the Unity of the Holy Catholick Church, and in the Integrity of the Christian Faith, and in the
Love

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Love of God, and of our Neighbours, and
in hopes of Eternal Life. Amen.

A Prayer proper in Sicknes or Affliction.

I A M perswaded, that neither Death, nor
Life, nor Angels, nor Principalities, nor
Powers, nor things Present, nor things to
Come, nor Height, nor Depth, nor any
Creature shall be able to separate me from
the Love of God, which is in Christ Jesus
our Lord. Therefore seeing, O Lord, my
whole Trust, Hope, and sure Confidence is
in thee, seeing there is no number of thy
Days, nor of thy Mercies, and the Sins and
Sorrows of me thy Servant are also Multi-
tiply'd, Lord look upon me in the abun-
dance of thy Mercy & Favourable Compas-
sion: Forgive me all my Sins, & Comfort
my Sorrows, ease my Pain, and satisfie my
Doubts, relieve my Fears, and instruct my
Ignorance, strengthen my Understanding,
and take from me all disorders of Spirit,
Weakness, and Abuse of Fancy; restrain
the Power and Malice of the Spirits of
Darkness, and suffer me neither to be in-
jured by my Ghostly Enemies, nor by my
own Infirmities; and let a Holy and Just
Peace

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Peace, even the Peace of God, reside in my Conscience, and give me a free Resignation to thy Will, that whether I Live or Die here, I may not fail to Live forever in Glories there to behold Gods Face in the Glories of the Lord Jesus, who is our Hope, our Resurrection on our Life, the Light of our Eyes, and the Joy of our Souls, our Blessed and ever Glorious Redeemer. Amen.

A Prayer for Mercies Received, or Thanksgiving, &c.

O Eternal Essence, Lord God, Father Almighty, Maker of all things in Heaven and Earth, it is a good thing to give thanks unto thee, O Lord, and pay thee all Reverence, Worship, and Devotion, from a clean and prepared Heart; and with an humble Spirit to present a Reasonable and Living Sacrifice to thy Holiness and Majesty, for that thou hast given unto us the Knowledge of thy Truth, and who is able to declare thy Greatness, and to recount all thy Marvelous Works, which thou hast done in all the Generation of the World? O Great and Glorious Lord, thou Creator and Governour of all things, Lord and
Creator

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tor of all things Visible and Invisible, who sitteth upon the Throne of thy Glory, and beholdest the secrets of the lowest Abiss and Darknes. Thou art without Beginning, Uncircumscribed, Incomprehensible, Unutterable, and Seated for ever in thine own Essential Happines and Tranquility. O Eternal Father of our Lord Jesus Christ, to whom, with thee, be Glory and Honour evermore. *Amen.*

CHAP. XX.

Pious Meditations and Ejaculations to stir up in us desires, and Frame our Hearts to a Devout Walking with God suitable to the foregoing Work.

Meditation on Gods Mercies towards us.

WHEN I consider that I am but Dust and Ashes, even, in comparison, a Worm, a poor helpless Creature, framed out of nothing; and yet what a Gracious God I have to deal withal, for altho' I can add nothing to his Blessedness and Glory, yet, as if I had mightily obliged him, or
that

that he could not be without me, he still follows me with his Blessings and Favours, and loads me with his Bounties, having placed me in a Station little lower than the Angels, and made all other Creatures subservient to my Use and Command; and above this, has given me an understanding Will and Memory, a vigorous and active Body, fit for Employments of various kinds; and therefore, as I made not my self, nor had those Endowments but from my All-wise Creator, there is all the reason in the World that I should return him the sincerest acknowledgments I am able, in resigning my Will and Affection to be Govern'd and Guided by him, and intirely at his disposal; therefore let me be very cautious, and not trifle away the Blessed Moments he has allotted me to raise me yet to a higher State of Happiness and rescue me from the Bondage & Slavery to which by Nature I am Enthralled, but rather let me consider the Preciousness of my Immortal Soul, to save which, that it might be Glorified, is the true end of my coming into the World. Let then no difficulties or dangers hinder me from Traveling thro' the Wilderness of this World to the Heavenly Canaan, to the new Jerusalem which

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which is the Mother of us all. Let then all the glittering Pomps, and seeming Glories of this World be to my Soul as Dross and Dung, and let it Relish nothing as Sweet and Savoury, but those happy things that tend to its Peace and Joy, leading it to the Arms of its Blessed Redeemer to enjoy him in Transports of unspeakable Love for ever more,

A suitable Meditation.

O Lord what is *Man*, or the Son of *Man*, that thou art thus very mindful of him? Thou hast made him but a little lower than the Angels, and Crowned him with Glory and Honour, in giving him Dominion over the Creatures, the works of thy Hand. O then what Praise, what Adoration ought he unfeignedly to render unto thy Divine Majesty for all thy Mercies and Favours? O my Soul, raise thy self on the Wings of Holy Desires, and up with Songs of Joy and Triumph to Hymn his Throne with everlasting Melody and Praise of Thanksgiving.

II. Me-

II. Meditation to divert us from a Sinful course of Living.

LORD consider the uncertainty of my Days, why is it I put off Repentance from time to time, and delay to turn unto thee? Why do I not do it whilst it is yet to Day, for how know I what a day may bring forth? Why will I not hear thy Voice, when thou callest upon me so oft to turn from the Evil of my ways and Live? Why am I bewitched and ensnared by the bad Examples of others; and what in these cases can I expect in the end, but that these fond Devices wherewith I have flattered my self, shall vanish like Smoak, and all on a suddain be turned to Woes and Lamentations? For I know God will not be Mocked, who is of purer Eyes than to behold Iniquity with Connivance or Approbation, but in the end will bring all these things into Judgment: Therefore whilst it is to day, let me seriously and stedfastly resolve to close with him, to Hate Sin, because it is an Enemy to God, and Hated by him, and came into the World by the Fraud and the Malice of the Devil to undo my Soul. Let me therefore
be

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be Watchful over my ways, my thoughts, words and actions, and by Gods Assistance spend my remaining days so carefully as not willingly to commit any thing knowingly that is Sinful, wherein I may offend my Gracious God in any degree.

A suitable Ejaculation.

O Thou Lover of Souls, who Lovedst Man in Sin, yet Hatest Sin in Man, give me Grace to make hast (and not to protract Time) to keep all thy Holy Commandments, that I may call my own ways to thy Remembrance, and turn my Feet to thy Testimonies. O Blessed Father of Spirits, Purge me with the rich Redeeming Blood of thy dear Son, that my Sins may be done away, and then will I Praise thee because of thy Righteous Judgments, O Lord my Strength and my Redeemer. Amen.

A Meditation on our Saviour's Death, Resurrection and Ascension.

WHAT have I deserved, O Blessed Jesus, that thou shouldest suffer such amazing Acts of Love for my Soul as thou has finished to render her happy? O how deep
deep

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deep a Meditation is this, that tho' thou Submittest to Die a Shameful and Painful Death on the Cross for me an unworthy Sinner, the Grave could not hold thee long, nor could thy Sacred Body see Corruption; neither could thy Soul be left in Hell, thou wert free among the Dead, and thou breakest the Iron Gates of Death, and the Bars and Chains of the lower Prisons; thou broughtest Comfort to the Souls of the Patriarchs, who saw thy Day and rejoyc'd, and when thou didst arise from thy Bed of Darkness, leaving thy Grave Cloaths, thou did'st put on thy robes of Glory, over which for forty Days thou didst wear a Veil, then entred into a Cloud, and so Ascended to Glory in the highest Heavens. Then the Powers of Hell were Shaken and Confounded, then Death lost its Power, and was swallowed up in Victory; and altho' Death is not quite Destroyed, yet it is Unstung, and the Condition of Humane Nature is made an entrance to Eternal Glory. And so, O Blessed Lord, thou art become the Prince of Life, and the first Fruits of the Resurrection: The first Born from the Dead having made the way plain to us, that we may also rise again in the Resurrection of the last Day, when thou shalt
come

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come again in Glory to render to every Man according to his Works.

A proper Ejaculation.

O My Lord God, what shall I render to thy Divine Majesty for all the Glorious things thou hast done for my Soul? Thou art our Creator, our Father, our Protector, and our Guardian: Thou hast brought us from our Mothers Womb, and told all our Joins, and in thy Book were all our Members Written. O that Men would therefore Praise the Lord! O my Soul give Thanks unto the Lord, for he is Gracious and his Mercy endureth for ever! O all ye Angels of the Lord, Praise ye the Lord, Praise him and Magnifie him for ever! O ye Spirits and Souls of the Righteous, Praise ye the Lord, Praise him and Magnifie him for ever!

A Meditation on Christ's Liberality, Power, and Wisdom, referring to the Holy Sacrament.

O My Soul, what wilt thou say to thy Sovereign Lord & Merciful Redeemer? If thou art struck silent with Wonder, and not able to utter thy thoughts to raise thee
to

to the height of Praising and Adoring him; behold him in all his Divine Works, and especially in the Wonderful and Mysterious Sacrament of his Body and Blood, therein thou wilt see his Power is Infinite, his Wisdom a Depth, and his Bounty a Sea without Bottom or Bounds; He it is who hath made the visible World of nothing, for the use of Man, and Allied himself to us, by taking upon him our Nature, matching his Divinity with our Humanity. He, O my Soul, hath given his Sacred Body on the Cross, a Ransom for thy Redemption, and contented with so great a Liberality, has left it in the Mystical Table of his Church, for the Nourishing of our Souls, and the Resurrection of our Bodies, tying himself with the second Band of Love and Charity never heard of, with all and every one of our Members: How then my Soul, canst thou but wonder and stand amazed at this Mystery and Gift, that these common Elements of Bread and Wine should Mystically and Effectually represent to us his Body and Blood, who works this by the same Authority and Power his Almightyness made the whole World of nothing; yet with greater Marvel and Miracle, for his Body is more worth than ten thousand

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thousand Worlds. Again, my Soul admire his wonderful Wisdom, which in the Blessed Sacrament, does teach us Faith hope, Charity, Humility, Obedience, Prudence, Chastity, Fortitude, Piety, Meekness, and all other Christian Godly Vertues; & whereas other Bread could not nourish us, but for a time, this Bread that came down from Heaven, duly and worthily received, doth feed and satisfy our Souls with Spiritual Riches, and placeth in our Flesh the Seed of Immortality? O, my Soul, admire his Infinite Bounty in making such a present to thee, as surpasses the Price of all Created things, a Present of his own self, of Infinite value. So that in the Holy Sacrament we have a Lively Pledge of Future Felicity, which shall be to Live in Heaven with himself, and to enjoy the Immortal Food he shall feed us with by the Rivers of Life. What can I then say of this Banquet, O my Redeemer, but that I am oppressed and over-whelmed in the consideration of thy Infinite Power, Wisdom, and Goodness. O dear Depth, O sweet Saviour, what wilt thou work in them who have this Grace to receive thee? Do me then, sweet Jesus this Favour, to receive thee, and to see my self always Drowned in the Depth of thy Charity,

The Ejaculation suitable to the foregoing Meditation.

O Let Heaven and Earth, Angels and Men Rejoice and sing Hallelujah's to thee, O most Merciful Redeemer, who hast looked down from the height of the Sanctuary, from the Heaven, of Heavens, to behold the Earth, and to hear the Groans of thy Prisoners, and to loose those that were appointed to Death. O with what Flames of Love didst thou Burn, Blessed Jesus, whose delight is to be with the Sons of Men and the Fruit of whose Love it is to shew Mercy! And because the Fire of this flaming Love could be no longer concluded in thy Compassions

passionate Breast, it must needs break out in this Holy Mystery of the Blessed Sacrament to the endless Comfort of our Souls. Therefore Glory, & Honor, & Power & Praise, & Dominion, be given unto thee, World without end.

Meditation on things of this World, compared with those of the World to come.

AH my Soul! Meditate and Seriously weigh and consider what Heir travelling to take Possession of a Rich Inheritance, either lets a Green Meadow, or Pleasant Garden, detain him, or a Black Cloud or a Dirty Way dishearten him. O my Soul, thou art Travelling to take Possession of a Glorious Inheritance, amongst the Saints, wilt thou turn aside to crop every Flower, wilt thou stand still to hear every Melodious Sound, wilt thou leave thy Way to Drink of every Gliding Stream of Carnal Pleasure? What is this but for a fading dying Flower, to part with an Eternal Crown? For a flying Vanity, to lose an Immortal Felicity; to forsake the Pleasant Grapes of *Canaan*, to gather the Apples of *Sodom*! Or else, O my Soul, what if thy way be in Tears, or thy Days be in Sorrow, all Clouded, and a swelling Sea, so that not only the Landing of the Ship, but thy very Life is in danger, yet here is enough to Comfort thee, that a good Father, and a large Portion, a sweet Rest, & an everlasting Refreshment, will make amends for all: Therefore vain World promise not, for I will make no Deviation, because my way lyes to purer Comforts and surer Glory. Vexing World, Frown not, nor Threaten me, for I will not slack my Pace, because like the Returning Prodigal, I am now Travelling to my Fathers House my Country, and to my Happiness.

Ejaculatioⁿ

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Ejaculation suitable, &c.

O Great and Marvellous are thy Works & Wonders,
O Lord, thou King of Saints; arise then, my Soul,
and Wing thy self with Holy Desires, Breabings, and
Pantings after this true Life Eternal, that when thou
puttest off these Robes of Mortality, thou mayst dwell in
the Heavenly Jerusalem, far above this Dark, Clouded
World, where there is no need of the Sun, neither of the
Moon to shine in it, for the Glory of God doth lighten it,
and the Lamb is the Light thereof; and there shall be
no Night to Eclipse thy Joys and Comforts, for the Lord
God giveth them that dwell in it Light, and they shall
Reign for ever and ever. Glory be to the Father; and
to the Son, &c.

Meditation on the Souls Resemblance of Christ.

O My Soul, Meditate and Consider, that you have
here with Christ a near Affinity & Assimila-
tion. Consider how Moses did but talk with God a
little space, and how his Face was Irradiated with
Beams of Brightness; you may quickly know a Soul
that doth converse & is familiar with Jesus Christ,
it will Brighten in his Glory, for as Wisdom maketh
the Face to Shine, so he maketh the Soul to Shine
that bears his Image by Reflection, Christ is stamp'd
upon it in his Lively Beauties, such a Soul looks like
Christ, speaks like him, walks like him, and lives
as he did when on Earth, and knows he comes from
Christ, that Soul which is always beholding the Glo-
ries of the Lord, shall be changed into the same
Image, from Glory to Glory; if the Soul therefore
be so Glorious that beholds God Darkly or Refle-
ctively as in a Glass, and Enjoys him at the best but
at a distance; how Amiable and Glorious will it be
when the Cloud is Withdrawn, and it shall see him

directly and clearly Face to Face, and enjoy its immediate Communion with Jesus Christ, it shall then be like him in deed, when he shall see him as he is, and the Body be like his Glorious Body in the day of the Resurrection of the Just, our Glory shall be like his, our Eternity like his, who is the God of Beauty, Excellency, and Sweetness, Concord, Happiness and Eternity.

The Ejaculation, &c,

O Lord let me have such a clear Vision, such sweet Fruition of thee, that I may not only hereafter be Happy as thou art Happy, but may likewise now be Holy as thou art Holy. O my Soul, Praise the Lord for all his Mercies, but above all for thy Redemption from the Power and Slavery of Sin and from Eternal Death the Dying, Resurrection, and Ascension of the Blessed Jesus, who sits Inthroned in Unapproachable Brightness at the Right hand of his Fathers Glory, to make continual Intercession for thee, Entailing thee by his Merits to an Immortal Inheritance in Blessed Mansions made without Hands, in the highest Heavens, to whom be Glory and Honour, and Praise, and Dominion, for ever and ever. Amen.

Meditation on Support in Affliction Bodily, or Trouble of Mind.

IN all Afflictions, O my Soul, whether Bodily or Spiritual, lay a sure help on him that is Mighty, and so you will find it to your exceeding Comfort and Consolation; for what tho' the Windows of Heaven be open for a Storm or the Fountains of the Deep for a Flood, if Christ be thy Ark to sustain thee, thou shalt be in Safety among all the tumbling and tossing Billows of adversity; if desertions from Above, if Afflictions from below befall thee, yet God who sits in Heaven, will not cast away his Blessed Son,

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Son, in whom he is ever well pleased, who sustains thee, and lives in thee, nor suffer you to Sink, so that all the swelling Waves of Adversity are a Providential Means to set you nearer to Heaven, & the swelling Deeps of Sorrow and Affliction, are but to make you awake from that *Drowsiness* and *Lethargy* into which perhaps thy Carelessness in Holy Duties was Plunging thee. Make Christ thy Pilot, and no Storm shall hurt thee; for whilst thou Sailest with Christ, thou art sure to Land safely with him.

Ejaculation.

O Gracious and Merciful Jesus, tho' all dangers surrounded me, nay tho I walk thro' the Valley of the Shadow of Death, I will fear no Evil; for thou art with me. Thou, O Blessed Saviour, art Faithful, who will not suffer me to be Tempted above what I am able; but with the Temptation, make away to escape, that I may be able to bear it; even all, Blessed Lord I expect, from thee, as Mercy, Grace, Peace, Comfort, Strength, Health, Safety, Succour, Help, Deliverance, and Salvation. O Gracious Redeemer, and Lover of Souls, Grant me each seasonably and effectually, for thy dear Mercies Sake.

Meditation on cautious Circumspection.

LET me seriously consider where any thing presents it self, & then reason with my self, were Christ on Earth in the Flesh, would he do it? Or if I were hastening to the Grave, would I do it? let me then know that I must walk as he hath walked, & live as I intend to die; if it be not *Christ's Will*, it is my Sin, & if I die in it, it will be my inevitable Ruin. I will therefore so carry my self in every Action, as if Christ were on the one Hand, & Death on the other; & to raise me yet higher to this ho'y &

necessary Contemplation, let me Meditate on the Rewards of serving so kind and blessed a *Master*, and the *Punishments* I shall justly receive for pursuing my own wicked *Inclinations*, suggested to me by his Enemy, & the Enemy of my Soul; for doing the one, I shall have a Crown of Life, for pursuing the other I shall dwell with the everlasting *Burnings*, & Wish for Death to ease me of my Torments & Miseries, & yet even that Death desired shall flee from me; what is the Result then? Why one entails me to Eternal Felicity, and the other to eternal Torments & Misery. Let me then walk honestly as in the day, that my Light may so shine before Men, that they seeing my Works of Love, Meekness, Charity. Patience & Humility, Mercy & Compassion, may Glorifie my Father which is in Heaven, & so with *Mary* I shall choose the better part.

The Ejaculation, &c.

O How Amiable are thy Dwellings thou Lord of Hosts, my Soul Longeth and Panteth to enter into thy Courts! O sweet Jesus, the guide of those that seek thee, the Light of those that see thee, & the Life of those that love thee, what shall I say unto thee, O thou Lover of Souls, thou King of Saints, whether shall I go, where shall I seek thee, and why do I not see thee, when in every place thou art to be found of those that seek thee, & a present help in time of Trouble, for thou fillest and includest all things, thou art in every place present without either Seat or Motion. O give me Grace, for thy Love and Desires sake, suffer some beautiful Beam of thy Majesty to shine into my Soul, disperse the Clouds where-with my Conscience is overcast, melt the thick Darkness that covereth my Understanding. O thou that saydest, Let there be Light, and Light was made; speak the Word, and my Soul shall be enlighbred to follow thy great Example,

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Example, and run the ways of thy Commandments with Pleasants and exceeding Delight.

C H A P. XXI.

*Soliloquies or Serious Discourses when alone,
to be put to our Souls, to raise up Devotion,
and enflaming our Desires with Longings
and Pantings after the Fountain of Life.*

*A Soliloquy, Encouraging to a timely Repentance, and
the danger of Delay.*

IF thou demand, O my Soul, what Pains & Labour is required of thee to attain Inexpressible Joys and Pleasures in the Kingdom of Heaven, that shall never fade away, hear what your Saviour saith, viz. *The Kingdom of Heaven suffers Violence, and the Violent take it by Force.* If thou canst violently break these Knots that hold thee in delay of Sin. If with violent desires thou canst affect this Kingdom, where all true delight dwells, thou shalt not fail to come unto it; be not then troubled about the Labour, since Christ hath discharged for thee both the Pains and the price; therefore hear again what he saith unto thee, *The kingdom of Heaven is like unto a Treasure hid in a Field, which when a man hath found, he goeth & selleth all that he hath, and buyeth that Field.* Lo here the Purchase is laid before thee, it is so much worth, as all that thou hast, it is Valued to thee, as thou Valuest thy self, make away then all thy desires of things of this Life, let all thy Joy be fixed thereon, & thou shalt have it assigned thee; Christ hath given himself to purchase thee this kingdom, therefore give thy self

self in Love unto him, and in Exchange he will give his Fathers Kingdom unto thee. But Alas ! O my Soul, Where art thou ? What do'st thou do ? Where is thy Joy ? Where is that Love wherewith thou shouldest be inflamed ? Alas ! How art thou Chained with Enchantments to this Dull, Lumpish, Earth ? How art thou drown'd in *Drowsiness*, O my Soul, that thou art so Careless, or Senseless of true Spiritual Pleasures, and so fond & intent on the vanities & vexations of this Life ? Tell me, do'st thou believe there is a *Kingdom of Heaven*, wherein thou art Enrolled a Citizen, and whereunto thou art Adopted Heir ? And hast thou no longing love to be possessed of it ? Alas if so, how Faint is thy Faith ? How unbelieving is thy Belief ? Tell me I pray thee, what *Entertainment* hath intangled thee in the love of this Life ? O my Soul, it is not any true *Contentment* or *Satisfaction*, in the Pleasures of this World, but rather thine own *heaviness* : that keeps thee from soaring Aloft ; for there is no difference between doubtings of his Happiness, & not desiring of it : If then thou hast any spark of Faith, shake off this sleepy Sloath, cast away thy Uncheerfulness, Dead Dulness, and all Prophane Earthly Pleasures, those Lime-Twigs *Satan* sets to Clog, and Incumber the Wings of thy Desires, by cleaving to the Feathers of thy Devotion, and rendering thee unable to soar Aloft ; and to enable thee to put off this Lumpish Heaviness, Address thy self in holy desires, & Divine Breathings to him that is able to help thee.

An Address of Holy Desire to God.

O My God, O that I could so free my Affections, O that I could heave up my self unto thee, O that I were in desire, as indeed I am a *Stranger*, a Traveller, a Sojourner upon Earth. O that

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I could Travel as a Woman in Child Birth to be delivered of this Lumpish Load of Sensuality, and to solace my self only in Desire, in Hope, and in Assurance of thee. This I do desire O Lord, or rather weakly Wish, for I am so Chained and Fettered with Flesh and Blood, that I am so far from performing it, that I cannot desire it in such sort as I ought to do. It is Nature that Chaineth me in this Dungeon, it is Nature that Drowneth me in this Dead Sea of Worldliness; I cannot desire to think upon, much less to desire a Dissolution. If this Nature be not overruled by thy Grace, thou knowest, O Lord, that I am loth with *Lot*, to depart out of *Sodom*, I find many stays, many occasions do hold me back, so that I shall never be able to break from them unless, it shall please thee to be Merciful, and draw me forth. Therefore, I Beseech thee, O God, by thy Wisdom to Guide by thy Power, to draw by thy Love, to hold and Embrace me to thee, that I may be freed from the Slavery of Sin, as a Bird escapes from a broken Snare of the Fowlers, to Magnifie thy Hoity Name World without end. *Amen.*

A Soliloquy moving the Soul to implore Gods Mercy and favourable Assistance, &c.

THO' I must own my self a greivous Sinner, full of Ingratitude toward a Merciful & Compassionate God of Long Suffering, Patience, and slow to Anger, which should make me bow to the Dust with shame and Confusion of Face before him, not daring to lift up my Face to Heaven. Yet see O my Soul, he hath yet in his Infinite Mercy allowed both time to Repent, and opportunity to amend: Nay, thy Compassionate Saviour doth not only admit but invite thee to his Feast; thou couldest neither see
thy

The Weeks Preparation

thy Sins, nor Sorrow for them did not he both enlighten thy Understanding, and soften thy Obdurness; consider seriously then, he hath not enlightened thy understanding to overwhelm it darkness, but hath softened thy Senses because he could or would not break them, he breaks not the Bruised Reed, nor quenches the Smoking Flax, he shuts not up the Bowels of his tender Compassion towards thee, and wherefore hath he then wakened the one, & wakened the other, but because he hath hitherto in Patience expected thy Return, and doth now in Pity call thee, wherefore say unto him, Speak then, sweet Lord, speak unto thy Servant, and break my Deafness with the Thunder of thy Sacred Voice, that I may hear it; thou lookest, Lord, for my Amendment, that I may have thy Favour; and I look for thy Favour, that I may be enabled to amend. Woe is me! How long have I staid? How slowly do I hasten? How do my Resolution stick between lothness and necessity? How cunningly doth the Devil seek to delay me? What Arts doth he seek to keep the Line from breaking whereat, I as a Fish am caught, not drawing it violently, but at seasons and degrees, suffering me to play upon the Hook, until either use hath made me willing, or weariness too weak to struggle any longer. Thus having Breathed out thy Imploration before him that is Mighty, & both Able and Willing to deliver thee, prostrate thy self with all Humility before him, and deliver thy self in these or such like Expressions.

The Expostulatory Supplication

O Most Merciful Lord, take pity on me, and remove those hinderances that have so long staid my coming unto thee upon the easy Terms thou hast proposed. Open thou my Lips, O Lord, and

And my Mouth shall shew forth thy Praise. O let me Consider that the Sun of my Life hath passed its Meridian, and I am now in the Afternoon of my Age, the Night of Nature will come fast upon me, Death will Arrest my Tabernacle of Clay upon a Debt due to Nature, and me the Soul, upon a Trespass Committed against God; the one he will bind Hand and Foot, and Commit close Prisoner to the Grave; and the other he will Arraign in the High Court of Heaven, where God shall be both Party and Judge to answer to all objections as well of Error as of Contempt. O then let a Preparation be made for this great Business whilst it is to day, and not put off my returning to thee till another day, for no one knoweth what a day may bring forth. O help me then, O Lord, to begin and carry on this good Work without Fainting, do not look upon me that thou see not thy self; regard not so my Wickedness, that thou behold not thine own Goodness, remember not so the Sins that I have done, that thou forget the Substance thou hast made.

What, O Lord, is the Sense of this saying, *viz.* I will not the Death of a Sinner, but I desire that he be Converted and Live? O Gracious God, whose Word is a Will, and whose Will is Power; who dost Promise nothing but what thou dost Purpose, and dost Purpose nothing but what thou art able to Perform, give me such a true Repentance for the remainder of my Life, that I may so Atone for my past Sins and Offences, as to be one of those Sinners, whose Death thou wilt not desire, and then in the true Fountain of Life I shall find Life, even Life Eternal, to thy Glory, and to my endless Comfort. Pray then incessantly, O my Soul, that the God of our Lord Jesus Christ, the Father of Glory, would give unto thee the Spirit of Wisdom and Revelation that searcheth

searcheth all things, yea and the deep things of God to enlighten thy understanding, that thou mayst know how great the Hopes is of his Calling, and the Inheritance and Glory for the Saints. *Ephes. 1. 17, 18. 1 Cor. 2, 10.*

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